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A DISCUSSION
ON
BAPTISM—WHAT IS IT?

BETWEEN

H. McDIARMID, A.M.,

Editor of the Christian Sentinel,

TORONTO, CANADA,

AND

L. D. WATSON, D.D., LL.D.,

Pastor of the Methodist Episcopal Church, Tonawanda, N.Y.,

HELD IN THE

DISCIPLES' CHAPEL, TONAWANDA, N.Y.

Beginning the 11th and closing the 21st day of April, 1882, occupying eight evenings, fourteen hours in all—each occupying half the time.

Reported by Geo. B. Hastings, Tonawanda, N.Y.

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PREFACE.

That the reader may understand some remarks in the first address, it is necessary to say that the arrangements for a discussion were not made when it was delivered. It will be noticed that the first speaker delivered three addresses on the affirmative of the question considered—occupying *four* hours—and that the second speaker followed with two replies occupying equal time. This was followed by six half-hour addresses on each side. It is thought that the reader will not be disappointed if he hopes to find in this volume a pretty full as well as a very interesting and gentlemanly discussion of the question in controversy.

(REPORTER'S CERTIFICATE.)

This is to certify that I have carefully and impartially reported and revised sixteen addresses, eight by Mr. H. McDiarmid, and eight by Dr. L. D. Watson, which were delivered in the Christian Chapel, Tonawanda, N.Y., and which are now printed in this volume, together with an address delivered by Mr. McDiarmid on the first evening; but which last speech referred to, was neither reported nor revised by me.

The above-mentioned revisor being merely an effort to insure verbal correctness, and a clear and concise rendering of the addresses, without in the least changing the sense or substance of the same. I do hereby affirm that the book, so far as the sixteen addresses are concerned, will give the reader a full and complete report of the discussion.

GEORGE B. HASTINGS.

Tonawanda, N. Y.

[The reporter was not employed till the *second* night. The first address is therefore printed from the speaker's own manuscript.]

BUFFALO, August 24th, 1882.

Mr. Geo. B. Hastings is an unusually good reporter, and comes nearer to *verbal accuracy* than any other that I have ever known. I shall endeavour to secure his services whenever I have an important address to make without a manuscript before me.

A. CLEVELAND COXE, Bishop, &c.

STATE OF NEW YORK SENATE CHAMBER,

Albany, August 28th, 1882.

I have known George B. Hastings a number of years as an accomplished and reliable stenographer. I have the utmost confidence in his integrity and ability.

HUDSON C. TANNER.

Stenographer to the N. Y. State Senate.

(*The testimony of the Episcopal Bishop of Western New York and that of the leading reporter in the State, will leave no doubt in the minds of the readers as to the accuracy of the report of the discussion printed in this book.*)

CORRESPONDENCE

BETWEEN L. OSBORNE, PASTOR OF THE CHURCH OF DISCIPLES,
TONAWANDA, N.Y., AND DR. WATSON, PASTOR OF
THE M. E. CHURCH, TONAWANDA.

To the Editors of the Herald :

It is a fact well known to the public that negotiations have been pending between Dr. Watson, of the M. E. Church, and Elder Osborne, of the Disciple Church, in this place, in reference to an oral debate on the question of baptism. The public, therefore, are entitled to know what progress has been made, and whether the discussion is to take place or not, and if it fails who is to blame for the failure. Attention is therefore called to the following communications, which explain themselves:

TONAWANDA, March 21, 1882.

Dr. Watson :

DEAR SIR: Since the introduction of the subject of baptism by you at the first Bible Readings at your church, much inquiry as to its object, mode, candidates, symbolic meaning, etc., has arisen. Believing that there is yet much to be learned from the study of this interesting and greatly misunderstood question, we respectfully and kindly invite you to a public oral debate of the question, as follows: We will affirm that the ordinance as we (Disciples) administer it is Scriptural: you deny. Or you may affirm that sprinkling, pouring, or any other mode you may choose, is equally Scriptural with immersion; or you may affirm that the practice of your church of sprinkling and pouring is Scriptural baptism, and we will deny. Each of us shall have the privilege of choosing our disputants. The discussion to be held in some church edifice or hall in this place as soon as the arrangements can be made. Your early reply will oblige,

Very truly yours,

L. OSBORNE.

TONAWANDA, March 23, 1882.

DEAR BROTHER OSBORNE: Your challenge to debate the subject of baptism with you has been received. We disclaim the honor of having introduced "the subject of baptism" as a

sacrament in the first Bible Readings. We simply presented the question of Christ's ordination. The subject of baptism as an ordinance was introduced at the second meeting by other parties.

As the Methodist Episcopal Church recognizes and practises baptism by immersion your affirmative proposition would form no occasion for debate.

It would seem out of order to ask the challenged party to take the affirmative on any question. As all exclusive immersionists claim that "bapto" and its derivatives mean only to immerse, if you will take the affirmative of the following proposition we will accept your challenge:

Resolved, That "bapto" and all its derivatives, whenever used in the Bible, mean wholly to immerse.

If you abandon this claim and allow that these words may mean some other mode, then you agree with us, and there is no longer any ground for debate, so far as "mode" is concerned.

We can arrange details hereafter. Fraternally,

L. D. WATSON.

TONAWANDA, March 24, 1882.

Dr. Watson :

DEAR SIR: Your favor of the 23rd inst. is at hand, and we hasten to reply. Through the *Herald* and the *News* the public were invited by you to the study of the Bible subjects—the "baptism" and the "temptation" of Christ. In opening the meeting you remarked that the subject of the baptism of the Saviour would be in order. As it was made the only topic of a session of two hours it appeared to us that you were entitled to the credit of its introduction. This, however, is unimportant. As the Bible does not call baptism a "sacrament," we were not a party to its introduction as such.

We are happy to hear you say there is no ground for discussion between Methodists and Disciples as to immersion being Scriptural.

In the *Herald* of the 16th you state your position thus: "'Baptizo,' in the Bible, never means to immerse." Yet when we are ready to affirm that "baptizo" does mean to immerse, or dip, in the Lord's commission, you seem unwilling to hold to your position and deny our affirmative. As "bapto" is not the word the Saviour used we cannot consent to waste time affirming the proposition you frame for us. We are ready to affirm, first, that "baptizo," in the commission, as well as through the New Testament, involves dipping, or immersion, and that sprinkling and pouring as baptism, or as modes of it, are without divine authority. Will you deny this proposition? Second, we are ready to deny that infants are subjects of Scriptural baptism. Will you affirm?

It is a new thing for a disputant to claim that he should not be asked to affirm his practice because he is the challenged party. This looks like an unwillingness to meet on equal terms. If the propositions we offer are not satisfactory, we are ready to meet with you and seek to arrange propositions that will be mutually satisfactory; or we are ready to enter into the discussion with the simple understanding that each party will affirm the Scripturalness of his own practice and deny the Scripturalness of the other's practice, touching the points of difference.

Will you be so kind as to respond by Saturday evening, and oblige.

Very truly yours, L. OSBORNE.

TONAWANDA, March 29, 1882.

DEAR BROTHER OSBORNE: As you, by declining our proposition, abandon the claim that "bapto" means to immerse, we propose the following:

Resolved, That the term "baptizo" and all its derivatives, where they occur in the New Testament, mean immersion only, and that "sprinkling" and "pouring," as modes of baptism, are unscriptural.

Resolved, That infants are, by the Scriptures, excluded from baptism, you affirming in both propositions. Methods of discussion to be arranged hereafter.

Faternally,

L. D. WATSON.

At this juncture of the negotiations a personal interview was held between the parties, and the following resolution upon which the discussion is to rest, was agreed to, although the term "submersion" was not the choice of the party affirming, but was submitted to to accommodate Dr. Watson:

Resolved, That "baptizo," "baptisma," and "baptismos," wherever they occur in the New Testament, always involve submersion, and that sprinkling and pouring, as modes of baptism, are unscriptural.

L. Osborne affirming, L. D. Watson denying.

The following further correspondence then ensued:

TONAWANDA, March 29, 1882.

DEAR BROTHER OSBORNE: Having accepted the following proposition from you:

Resolved That "baptizo," "baptisma," and "baptismos," wherever they occur in the New Testament, always involve submersion, and that sprinkling and pouring, as modes of baptism, are unscriptural, you affirming:

I accept it on the condition that the discussion be wholly confined to the Bible, as translated by King James, together with the original Hebrew and Greek, the latter texts being the ultimate authority.

Faternally,

L. D. WATSON.

TONAWANDA, March 29, 1882.

Dr. Watson:

DEAR SIR: Your favor of to-day received. In reply, we would say that we could not discuss the subject with the restrictions you name. Are you willing to discuss the proposition agreed upon between us with the King James version of the Bible and all other authorities as to the meaning of the Hebrew and Greek texts, the Hebrew and the Greek texts to be the ultimate authority?

Very truly yours,

L. OSBORNE.

TONAWANDA, March 30, 1882.

DEAR BROTHER OSBORNE: In regard to your communication of yesterday I have to say: According to your proposition the meaning of all the Greek words you name is to be ascertained where they occur in the New Testament only. Now, as the words in every book must be interpreted in the light of its own contents, and as the M. E. Church recognises no "authorities" but the Bible upon this subject; and as you claim with us that the Bible is the only rule of faith and practice in regard to all religious matters; and as you have declined to decide this question by the Bible, we must, with more reason, we think, respectfully decline to decide it by the "creeds" and "traditions of men."

Faternally,

L. D. WATSON.

TONAWANDA, March 30, 1882.

Dr. Watson:

DEAR SIR: Not being able to join issue in the discussion of any of the propositions offered, you will at least have our sympathy in what may be your new-born crusade against "creeds" and "traditions of men." It really seems to us like a new departure to be confined to the books in which words occur in order to find their definitions! We had always supposed that some previous knowledge of the meaning of the words was necessary to the understanding of any book in which they are used. If it is true, as you say, that "the words in every book must be interpreted in the light of its own contents," then a great deal of unnecessary primary work has been performed in order to get at their true meaning. As we cannot all read our Bibles in the original Hebrew and Greek, some one must tell us the meaning of the terms used, and in selecting teachers to interpret the original texts we hope our right of choice will commend itself to your better judgment.

We shall be happy to notify you of the time of the commencement of our "discussion," and it shall not be our fault if it prove to be all on one side.

Very truly yours,

L. OSBORNE.

MR. McDIARMID'S FIRST ADDRESS.

(First Night).

PROPOSITION.—CHRIST COMMANDED IMMERSION.

Bro. Chairman and Christian Friends,—

It was thought, as you are aware, that a public discussion touching the *action* and *subjects* of Baptism, would be held in your town, but as all efforts in this direction have failed, I am here by invitation to deliver a series of lectures upon the subject. To you who have read the correspondence published in one of your papers, it is only necessary to say that we were not willing to enter into a discussion as to the meaning of a Greek word, *baptizo*, pledged to quote no book but the Bible—the final appeal to be to the *Hebrew* and *Greek* texts. This, as any one may see, would not only allow the speakers to *assert* what they pleased about the meaning of the Hebrew and Greek words in dispute, but it would prevent them from *proving* anything by an appeal to the Lexicons or Dictionaries of these languages. Such a shutting out of light, as to the meaning of words, is not to be tolerated by one who seeks the light of unchanging truth. Under such a limitation, the speakers would be compelled to set themselves up as the final authority, as to the meaning of the words that might be brought into the discussion. It will be time enough for us to assume such wisdom as to the Hebrew and Greek languages when we find that the scholarship of the ages is against us.

Our Saviour gave a commission for all times and all climes—to be obeyed by all who should believe on Him, whether wise or unwise, young or old. Such a commission ought to be easily understood. Prophecies may not give up their hidden meaning even to the wisest of men ; but commands to be obeyed by all, must not be “hard to be understood.” Every word in the commission easily discloses its meaning, as it ought, to the earnest seeker after truth, whose mind has not been confused by words without knowledge.

Let us give the commission as in Matt. xxviii. 19 :

GREEK.—*Poreuthentes oun matheuteusate panta ta ethnee baptizontes autous eis to onoma tou Patros kai tou huiou kai tou hagiou Pneumatos.*

“Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.”—*Revised Version.*

There is as great necessity for translating *baptizo* into the English and the other languages of modern times, as there is for translating *poreuthentes*, the first word, “go.” Why not leave *all* the commission in Greek ? Every word in the commission, or in the whole Greek New Testament as to that, has as much right to keep its meaning under cover, as has *baptizo*. The meaning of none of them is more readily discovered.

If it were my business to prevent people from understanding the words of the commission, I would treat each word it contains just as *baptizo* is treated by those teachers of men who clamor for *modes* of baptism. In that case I would say, and say truthfully, too, that *poreuthentes* does not necessarily *always* mean “go.” It sometimes means *pass, die*; also, *live*. Therefore, I would say, were I darkening matters, no man can tell what it means in the

commission! or anywhere else! In the same way, *mathecteusate* would be treated; it means teach, or make disciples, but then it also *sometimes* means learn. How dark the commission is getting under this style of treatment. Then *ethnee*, while it means *nations* frequently, it sometimes means *pajans* as distinguished from civilized people; thus the commission may not embrace us! Also the word *onoma*, name, sometimes means *pretence*, as well as half a dozen other things. So a mist could also be thrown around *patros*, Father, *huios*, Son, *hagios*, Holy, and *pneuma*, Spirit. *Hagios* means *pure* as well as holy; *pneuma* means *air*, *wind*, as well as "Spirit." This would give us *pure air* instead of "Holy Spirit" in the commission! This is exactly the way *baptizo* is treated, and its meaning hidden from the people. *It is lawlessness*. Nearly every word has a variety of meanings or definitions. Nearly every word is used *sometimes* in an *unusual* sense; but he who on this account seeks to throw doubt over a word in its *hundred* occurrences in the Bible, might be more profitably engaged. If all the other words of the Bible were treated as *baptizo* is treated, we would have no Bible in our own tongue worth mentioning.

We claim that *baptizo* means *immerse*, and ought to be so translated in the New Testament, as it is in other books. When we say *immerse*, it is to be understood that dip, plunge, overwhelm, wash, and such words, may be used instead, sometimes, as a matter of taste or fitness.

Immersionists are frequently charged with being uncharitable because they practise immersion only, and those who allow the candidates the choice between sprinkling, pouring, and immersion, are held up as charitable by way of contrast. As some are misled by this claim, let me read some extracts from these charitable people. Rev. John Wood, Congregationalist, in his book on Baptism, p. 24, says:

"Affusion is the Scriptural mode."

Rev. T. Witherow, Presbyterian, in "Scriptural Baptism," p. 23, says :

"Immersion has no footing in the Bible." "In the whole word of God there is no command to dip."

Rev. D. D. Currie, Methodist, in "Catechism of Baptism," p. 41, says :

"The testimony in favor of sprinkling is clear and irrefutable. It is the Bible mode."

Rev. Cameron, Presbyterian, in his tract, p. 8, says :

"Immersion is in opposition to the word of God."

These statements are as positive and direct against immersion, and in favor of sprinkling, as statements could well be made ; but if they are true, they are not made too positively. With no more positiveness—and perhaps no less—do immersionists claim immersion as the act ordained by the Saviour, and declare that *sprinkling* "is in opposition to the Bible." But unlike their more charitable brethren, they will not depart from what they consider the Lord's commandment, and practise what they have just declared to be in opposition to the Bible—for the sake of gratifying themselves or their converts. Is it charity to do in the name of the Lord what we have just declared the Lord never commanded ? Let those who boast of such charity make answer. A minister in your town—Dr. Watson, who is here to-night—recently printed, over his own name, in the *Herald*, what I shall now quote :

"There are no instances in the Bible where Baptism means to immerse, but, on the contrary, there are cases where it means to sprinkle and pour. . . . We baptize by sprinkling and pouring because they are revealed in the Bible, and immerse because it is not prohibited."

This is the way to be charitable, I suppose—Immerse

because it is not prohibited ! In the Lord's name ? By *His* authority, or whose ? Such charity, such liberty or lawlessness might equally well administer extreme unction to the dying and effect deliverance from *hades* for the spirits of the wicked dead, if they could be reached, in the name of the Lord by the prayers of the saints. Our question is : What did the Lord command when he said : "*baptizing* them" ? What does the Greek word *baptizo* mean ?

We have no concern about "*modes* of baptism." This is a phrase, of which the Bible knows nothing. It is an invention, among the many inventions, of men who succeed in preventing people from learning what *baptism itself is*. Jesus never commanded "*modes* of baptism," He ordained *baptism itself*. *Let this not be forgotten.*

What is baptism ? Let us first appeal to the *Greek Lexicons* or *Dictionaries*, as we would appeal to Webster or Worcester or Walker as to the meaning of a disputed English word. To the *Greek Lexicons* we go for the meaning of *Greek* words.

Suppose now we read Mathew iii., 1 :

"In those days came John the *Baptist*."

John, the who ? The Greek word is *Baptistees*.

Liddell and Scott's Greek Lexicon of 1869 says :

"*Baptistees*, one that dips, a baptizer."

Dunbar's Greek Lexicon of 1840 says :

"*Baptistees*, He who dips or immerses a baptizer, a *Baptista*."

Donnegan's Greek Lexicon says :

"*Baptistees*, One who immerses or submerges, one who confers baptism."

Pickering's Greek Lexicon says :

" *Baptistees*, He who dips, a dyer, a baptizer, the Baptist."

Schrevelius in his Greek Lexicon, 1826, says :

" *Baptistees*, He who dips or immerses, a baptizer, baptist."

I might add other Lexical testimony as to the meaning of *Baptistees*, showing that John the Baptist was one who immersed the people who came to him ; but this is sufficient. The Lexicons from which I have quoted, and from which I will hereafter quote, were made by members of churches which practise sprinkling. Let not this be forgotten. As scholars and candid men they could give no other testimony—though it was contrary to their practice.

Let us now read Matthew iii., 6. :

" And they were baptized of him in Jordan."

Having already learned that *Baptistees* means, " he who immerses or confers baptism," it is hardly needful to quote authorities as to the meaning of the verb *baptizo* here used. But we will quote, nevertheless, a few Greek Lexicons as to its meaning. Than Grimm's Lexicon of the New Testament there is no higher authority. Here is what this Lexicon testifies.

" *Baptizo*—I.—First, properly I immerse repeatedly, I immerse, I submerge ; by immersing or submerging, I cleanse, wash, purify with water, equivalent to *tabal* (Heb. for dip. II. Ki. v., 14.)

II.—In the New Testament it is used especially of the rite of holy washing, established first by John the Baptist, after this through the command of Christ, received by Christians and conformed to the nature and import of their religion. This is immersion into water, wrought for the purpose that it might be a sign of faults and crimes wiped away ; undertaken by those who, led by a desire for salvation, wished to be admitted to the privileges of the Messianic Kingdom."

Let us quote from Wahl's Greek Lexicon, 1829. I have it here in English and Latin which I copied directly from the work itself in the University of Toronto.

"*Baptizo*—(From *Bapto*, dip frequently, in the New Testament.) I immerse; properly and truly concerning the sacred immersion.....Passive and middle signification, I suffer myself to be immersed, I receive the sacred washing. Matt. iii., 13, Luke iii. 7, 12. vii. 29, 30, Acts ii., 41, viii., 12, 13, 36, ix., 18, xvi, 33."

In view of this testimony in regard to which all standard Greek Lexicons agree, what must honest men think of the candor of Rev. W. A. McKay of Woodstock and Rev. T. Gallaher, D.D., of Lagrange, Mo., and others who declare that, No first class Greek Lexicon gives immerse as a meaning of *baptizo* in the New Testament. Mr. McKay offered a reward for such a Lexicon and when I confronted him with the Lexicon in hand, he would not look into it, but would refer it to men more than a hundred miles distant, and thus he made good a very narrow escape. Now let us read Matthew iii., 7 :

"But when he saw many of the Pharisees and Sadducees come to his *baptism*"—Greek *baptisma*.

Let us see what the Lexicons say about the Greek word *baptisma* to which we have now come in reading our New Testament.

Dunbar's Lexicon says :—

"*Baptisma*, Immersion, dipping, plunging,—Metaphorical, misery, calamity, that is, with which one is overwhelmed (Math. xx., 22.)"

Liddell and Scott's Greek Lexicon, 1869, gives :

"*Baptisma*—Dipping in water, baptizing, in the New Testament."

Hedericus Greek Lexicon gives :—

“ *Baptisma*, Immersion, dipping (*immersio*, *intinctio*.)

Wahl's Greek Lexicon says :

“ *Baptisma*, Immersion ; it is used concerning the sacred immersion of John, then of that which Christ appointed, &c.”

But do not the Greek Lexicons, or some of them, also give *sprinkle* or *pour* as meanings as well as immerse, perhaps you will ask ?

We will now give you a little testimony on this point.

A letter was recently written to several Professors of the Greek language in the best American colleges asking the following question.

“ DEAR SIR,—Will you please write to me the name and publisher of at least one standard Greek-English Lexicon that gives either *sprinkle* or *pour* as one of the meanings of the Greek word *baptize* ? If there is no such standard Lexicon state the fact.”

Prof. W. S. Tyler of Amherst College, Massachusetts, in reply says—

“ I do not know of any good Lexicon which gives *sprinkle* as a rendering for *baptizo*. Liddell & Scott, which is now the standard Lexicon for classic Greek, gives *pour upon* as one of the meanings, and the Lexicons generally, give *wash* and *bathe* together with *dip*, *immerse*, *sink* and *dye*, among its meanings. The primitive meaning of the word was probably *dip*—indeed, the root *bap*, like our word *dip*, seems to represent dipping in its very sound.”

Prof. Tyler fails to tell that *pour upon* appeared only in the first edition of this Lexicon—the five later editions leave out *pour upon* as not being correct.

In regard to this point let us read what Prof. J. B. Foster, of Colby University, Waterville, Maine, says—

“ Liddell & Scott in their first edition, gave as one of the meanings of the word *baptize*, *to pour upon*, but corrected it in

the second edition and the correction stands in the latest (sixth) edition."

Milton W. Humphreys, Master of Arts, and Doctor of Philosophy (Leipsic), Professor of Greek in Vanderbilt University, Nashville, Tennessee—a Methodist Institution—declares that:—

"There is no *standard Greek-English Lexicon* that gives sprinkle or pour as meanings of *baptizo*."

This is the exact fact in the case. With such testimony before us, it is unnecessary to waste our time quoting farther from Greek Lexicons. I have half a dozen or more here with me which can be examined by any person who so desires.

Their testimony is a unit as to the word in dispute. They speak a common language. The authors of these Lexicons, though Pedobaptists, agree that *baptizo* means to *immerse*, not to sprinkle. It will now be proper to show that the Lexicons are correct, by an appeal directly to Greek writers who lived just before and immediately after the days of our Saviour. Our Lord did not manufacture the word *baptizo*; neither did He use it in a sense unknown to the people. The word was in use among the people like all the other words which He used, and it is to be understood from the *usage* of that time. It was understood before there was a New Testament, and it can be understood now, so far as the *action* involved is concerned, without even opening the New Testament—or the Old either as to that. But both Testaments however, add greatly to the light that shines upon it. It is proper to receive light touching this word, no matter whence it comes, as we would do in regard to all other words, whether found in the Bible or out of it.

Polybius, a Greek writer who lived in the second century

before Christ—born 205 B. C.—speaking of an iron headed spear, says :—

“And even if the spear falls into the sea, it is not lost ; for it is compacted of both oak and pine, so that when the oaken part is *baptized* (immersed) by the weight, the rest is buoyed up, and is easily recovered.” (First Book c. XXXIV 3-7.)

Speaking of the passage of the Roman army through the river Tebia, which had been swollen by heavy rains, the same writer says :—

“They passed through with difficulty, the foot soldiers *baptized* (immersed) as far as the breasts.”

Please notice that only the *part* of their bodies that was under the water, was *baptized* or immersed, *baptized just so far*. It is needless to say that *baptizo* here means *immerse*. It can mean nothing else—nothing less.

Diodorus, who wrote about fifty years before Christ, in his Historical Library, book XVI-ch. 80, speaking of the annual overflowing of the Nile, says :—

“Most of the wild land animals are surrounded by the stream and perish, being *baptized* (immersed, submerged) ; but some, escaping to the high grounds are saved.”

Here is a baptism—an immersion—in which the baptized objects do not go down into the water, the water rises up around them till they are immersed.

Speaking of this and similar instances in Polybius, Schleusner in his Greek Lexicon says : “In this sense *baptizo* is never used in the New Testament.” Certainly not. An immersion by such a slow process would be dangerous to life ; hence those who were baptized with the view of living afterward *went down into the water*. If a person should prefer to lie in a baptistery till the water coming in, should rise over him, it would be a *baptism*, a *real immersion*, though this way of it would neither be suitable

nor safe—neither would it be in harmony with *Apostolic practice*. But the word is so used in the classics, and such would be an immersion. *Baptizo* and *immerse* are thus used similarly.

Let us quote now from Josephus, who wrote in Hellenistic or New Testament Greek. He lived in the days of the Apostles. In his "Jewish Antiquities," book xv., ch. 3-3, speaking of the murder of the boy Aristobulus, by Herod's command, by his companions—he says :

"Continually pressing down and immersing (*baptizo*) him while he was swimming, as if in sport, they did not desist till they had suffocated him."

It needs no prophet to tell what *baptizo* means in this passage. Josephus uses *baptizo* in his works fifteen or sixteen times, and always in the sense of *immerse*. In this, he is like every other Greek writer. Of course, according to the connection, and as a matter of propriety, as said before, it may be translated variously,—immerse, dip, plunge, submerge ; and where it is clear that the person or thing does not rise, it may be translated *drown* or *sink*. In this latter sense it is not, however, used in the New Testament. That is, in the New Testament instances, *drowning* never follows.

Here is another example, from Strabo, who was born 60 years before Christ. Speaking of hurling a dart into a rapidly flowing stream, he says :

"And to one who hurls down a dart, from above into the channel, the force of the water makes so much resistance, that it is hardly *baptized*."

This shows that in Strabo's time *baptizo* meant to immerse.

Scores of examples of similar import and equal clearness can be produced from the pages of Greek writers, who

lived before and after Christ. No example can be produced of the use of *baptizo*, in Greek literature, where it means *sprinkle* or *pour*.

Josephus, who lived in the days of Paul, wrote much in the Greek language. He had occasion to use the word *baptizo* frequently, respecting the daily events of life. I have his works here, translated by William Whiston, A.M., Professor in the University of Cambridge. On page 84 he translates it "dipping," page 304 "dipped," and page 435 "dipped." On pages 199 and 498, when it is clear the objects—ships—could not rise or be taken out, he translates it well enough, "drowned," which, however, is rather what followed the baptizing. Why cannot *baptizo* in the New Testament be translated into English as well as in the works of Josephus? The variety of practices in the churches prevents it. *This ought not so to be.*

Let us now open four *Bibles*; the inspired Hebrew; the Greek, translated by the Seventy; the German, translated by Luther; and the English, translated under King James. Turning to II. Kings v., 14, we read that "Naaman *dipped* himself seven times in the Jordan." The Hebrew word in this passage for *dipped* is *tabal*, the Greek word is *baptizo*, the German word is *taufen*.

Christ and his Apostles read the Greek Bible, and the New Testament writers generally quote from it. Christ, in ordaining the ordinance which we call baptism, selected the word *baptizo*, which tells us that Naaman *dipped* himself. If *baptizo* in II. Kings v., 14 means *dip*, as it does, according to the Hebrew, English and German Bibles, how happens it that it does not mean the same in the New Testament? Martin Luther in his translation of the Bible, which I have here, uses *taufen* (*dip*) when telling what Naaman did to himself in the Jordan, and like a

consistent translator, when he comes to the passage in Matthew which says John *baptized* in the Jordan, he translates it *taufen* (*dip*) also. Luther explains that by *taufen* he means dip. It matters not what *taufen* has since come to mean by a practice contrary to its meaning in Luther's time. In Luther's translation it means *dip*.



This diagram will exhibit in one view this argument from these three translations. *Tabal*, in the centre, is the inspired word. The three translations, *dip*, *taufen*, *baptizo*, at the points, together with *Tabal* at the centre, conspire to say that *baptizo* in the Bible means dip or immerse. This itself, is enough.

An effort is often made—it was made recently in the Tonawanda papers—to prove that Naaman did *not* dip himself, that he must have been sprinkled according to the law of Moses for the cleansing of lepers mentioned in Lev. xiv., 7.

D. D. Currie in his book, page 15, says,

"It is evident he must have sprinkled himself seven times. Naaman was a leper. The leprosy was incurable by human means. God had provided a way by which a cure might surely be effected. There was no other way but God's way. That way is defined in Leviticus xiv., 7, 'and he shall *sprinkle upon him* that is to be cleansed from the leprosy seven times, and shall pronounce him clean.' Through this sprinkling there was to be cleansing . . . What did the prophet tell him? As a faithful prophet he must not make a law of his own, but tell him to keep God's law. 'Go and wash—that is, sprinkle—

seven times' . . . Naaman went and baptized himself seven times. He did not immerse himself."

Thus by a little sophistry this Methodist minister leads himself along till he directly contradicts the Bible, which says, "Naaman *dipped* himself."

It is sufficient to say, The law of Moses had no mode of cure for leprosy. It had a ceremonial cleansing for those who had been *healed*. (See Lev. xiv. 1-10).

Leprosy would not have been the terrible disease it was if it could be *healed* by a Jewish ceremony. In that case the healing of the leper would be an every day occurrence. But the Saviour says, "Many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed (*healed*) but Naaman the Syrian."

This shows that the healing of this leper was by a miracle and not by an established ritual. Teachers of the people should know these things. If lepers could be healed by the law of Moses why were they driven from human society? Why did they appeal to Christ for healing power? as their only hope of deliverance from their loathsome disease? God cured Naaman according to a *special* appointment made by His prophet Elisha. The ceremony spoken of in Lev. xiv., 1-10, for the ceremonial cleansing of one who had been healed, had nothing to do with the case. The distinction between a real cleansing from the disease and a ceremonial cleansing is seen in Luke v., 12-14. A man "full of leprosy" is cleansed or healed by the Saviour. After his cure, Christ says to him:

"Go thy way, show thyself to the priest and offer for thy cleansing, according as Moses commanded for a testimony unto them."

With these facts before us, there is no apology for being deceived by those who will not learn that the cure of

Naaman by Elisha was as distinct from Jewish ritualism as was the cure of this leper by Christ the great prophet. *They do not touch at any point.* The one is a real healing of the disease itself, the other is a ceremonial cleansing after the disease has disappeared.

Dr. Watson, in the *Herald*, in his review of Mr. Evans, says,

"Upon this erroneous assumption he—Evans—proceeds to state that the Hebrew term 'tabhal' (not tabal) is the corresponding term for immerse. No one familiar with the Hebrew Scriptures would make such a statement. The Hebrew equivalents for immerse, are *yarad* Ex. xv., 5, *tsalal* Ex. xv. 10. The fact that *tabhal* is not the word for immerse is the reason that the Greek translators used the term *bapto* rather than *baptizo*."

Well, let us open Davidson's Hebrew Lexicon and see what *tabal* (or *tabhal*) *tsalal* and *yarad* mean respectively.

"*Tabal*.—I. to dip, immerse ; II. to stain."

Yet *tabal* is not the Hebrew word for immerse ! Indeed ! Now let us read the definition of *tsalal* which Dr. W. gives as the Hebrew equivalent for immerse !

"*Tsalal*.—I. To tingle, to quiver ; II. To roll or tumble down, that is, to sink, Ex. xv., 10 ; III. To be shaded, dark."

This word is found in the following passages :—

"My lips *quivered* at the voice," (Hab. iii., 16.)

"His ears shall *tingle*," (Jer. xix., 8.)

Yet, according to Dr. Watson *tsalal* is the Hebrew equivalent for the English word immerse ! In the Bible it is translated *quiver* and *tingle*, but never dip or immerse. How is that for a gentleman and scholar who desired to have the Bible only in this discussion ?

Now let us look at *yarad*, his other Hebrew equivalent for immerse.

Davidson's Hebrew Lexicon defines it thus:—

"*Yarad*—I. *To go or come down, descend*; II. *To go down or decline*; III. *To flow, run down, as the eye with tears*; IV. *To be cast down, to fall.*"

This is a curious equivalent for immerse, most men will think. In no case is its meaning immerse.

It is found in the following sentences and in scores of similar sentences in the Bible—

"Abram *went down* (*yarad*) into Egypt" (Gen. xii., 10.)

"She *went down* (*yarad*) unto the well," (Gen. xxiv., 45.)

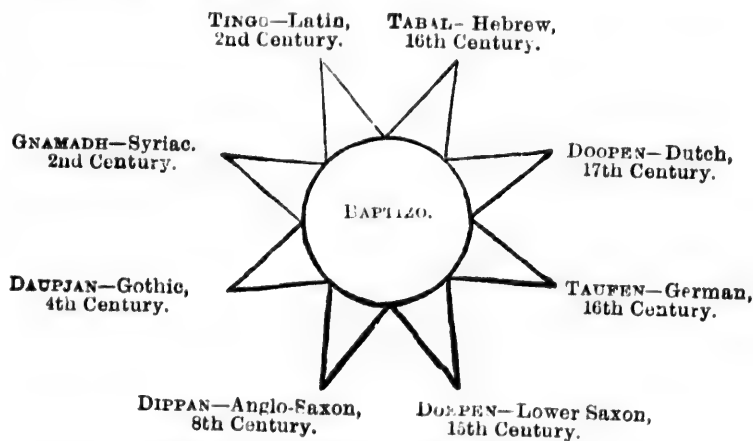
"Moses *went down* (*yarad*) from the mount" (Ex. xix., 14.)

Is not *yarad* rather a curious equivalent for immerse? Did Abram *immerse* down into Egypt? Or did Rebecca *immerse* herself in the well before drawing the water for Abram's servant? Would it not be better to let the Bible speak for itself—It says "Naaman *dipped* himself"—using the word *tabal* in Hebrew, and *baptizo* in Greek. *Tabal* means *dip* or *immerse*. Neither *tsalal* nor *yarad* means immerse. Something is wrong with the theory that requires a man to reject the testimony of the Lexicons as well as the testimony of the Bible touching the meaning of its words.

Let me place before you now, in the form of a diagram of eight points the testimony of *eight* translations of the New Testament.

This diagram exhibits the fact that Latin scholars in the *second* century translated *baptizo* in their New Testament by the Latin word *tingo*, by which they meant *dip* or *immerse*, as can be proved beyond a doubt by an appeal to the writers of the *third* century. So the Syriac scholars of the *second* century translated *baptizo* into their New Testament by *gnamadh*, a word that means

immerse, and is so defined by the Syriac Lexicons, as I stand pledged to show if it is questioned. So the Gothic translation made in the *fourth* century, the Anglo-Saxon version made in the *eighth* century, the Lower Saxon made in the *fifteenth* century, the German made in the *sixteenth* century, and the Dutch made in the *seventeenth* century, translate by words that mean dip or immerse, namely, *Daupjan*, *Dippan*, *Doepen*, *Taufen* and *Doopen*. You need not go farther than Webster's Unabridged to learn that these words mean *dip*. Turn to *Dip* in Webster and see.



In a translation of the New Testament, made for the Jews, into the Hebrew language, in the *sixteenth* century, *baptize* is translated *tabal* using the very word that for over three thousand years has been telling the Jews that Naaman *dipped* himself in the Jordan.

It does not require divine wisdom to see now why an effort was made to allow no translation of the Bible to appear in this discussion except that of King James. The translations of the New Testament to which I have made reference, and many others, to which I might refer, express

the scholarship of the ages from the second century down to the present time. With united breath and one soul they declare that our Lord and Saviour Jesus Christ commanded immersion.

A gentleman in Toronto, J. D. Henderson—being interested on the question of baptism, and having great confidence in the learning of Professor Blaikie, of the University of Edinburgh, made inquiry of him as to the meaning of the word in the Greek language. He received the following reply :—

Edinburgh, Dec. 25, 1878.

DEAR SIR,—There cannot be the slightest doubt that *Baptizo* both in classical and ecclesiastical Greek signifies *dip*, and even to drown, sometimes. The word to sprinkle is quite different, viz., *Raino*.

Practically, however, this is of no consequence; as the water has no virtue in itself, being only a sign of internal purity; and it is equally a sign whether sprinkling or dipping be used. "The letter killeth but the spirit giveth life."

Sincerely yours,

JOHN L. BLAIKIE.

As a scholar, Prof. Blaikie could not do otherwise than give *dip* or some equivalent word as the meaning of the Greek word referred to. He could not avoid saying that the word for *sprinkle* is quite different, namely, *Raino*. Let it be understood then that if our Saviour had intended to ordain *sprinkling*, he would have used the word *Raino* or *Rantizo*. But He uses a "quite different" word, one that means to *dip*.

Prof. Blaikie should have said no more. The moment he leaves the *meaning* of the word and says—"Practically, however, it is of no consequence,"—he does no credit to his station, and becomes wiser than Jesus. Practically, and critically, and really, Jesus says—"He that believeth and is *dipped* (or immersed) shall be saved."

Who has the right to say that it is of no consequence whether we do just what Christ commanded or do something confessedly "quite different"? Indeed, Prof. Blaikie intimates that it is better to do something *different*, as "the letter kills"! That is it. First learn just what the word means, and then go right off and do something "quite different," so as to avoid being killed by the *letter* of Christ's words! If He had commanded us to be sprinkled (*Raino*), then to avoid the letter that kills, and get hold of the spirit that gives life, we of course, *in that case*, should go and be immersed at all hazards! But since he has commanded us to be immersed, let us be sprinkled or poured upon to escape "the letter" and be made alive by the spirit! According to this new philosophy, would it not be better in the Supper not to *eat* the bread, nor *drink* the wine? As there is no virtue in the elements themselves, as they are only signs of the Lord's body and blood, they might simply be *looked at*, and thus we would again escape the letter that kills! Since it is practically of no consequence, would it not be more spiritual just to gaze at the bread and wine? Christ said, *eat and drink*—but then that is "the letter that kills!"

When the Lord commanded His people of old to offer a lamb of one year old, neither blind nor lame, they, we suppose, to avoid being killed by the letter of the command, brought to the altar both blind and lame of all ages. They knew as well as Prof. Blaikie that there was no virtue in the blood, that, like the water, it was only a sign of internal purity, and that it was equally a sign whether it came from the sort of lamb specified in the law or some other sort, or even from a goat! They were after the spirit of the command, not the letter; therefore they brought the lame and the blind! The Lord being exceedingly

displeased with their spiritual service spoke to them in the following words :

“ If ye offer the blind for sacrifice, is it not evil ? and if ye offer the lame and sick is it not evil ? Offer it now unto thy Governor, will he be pleased with thee, or accept thy person, saith the Lord of Hosts.” (Mal. i., 8).

If Prof. Blaikie had been present he could have pleaded their cause very nicely. He could have told the Lord that these brethren were exceedingly anxious to escape the condemnation of the letter that kills, and that therefore they were careful to do something “ quite different,” and that as there was no virtue in the blood, it was “ practically of no consequence ;” and that really the Lord ought to be highly pleased with them, as they were worshipping Him in spirit, and not in the oldness of the letter. But they having no such advocate as Prof. Blaikie the Lord seemed to look at the matter in a way “ quite different.”

Seriously, Prof. Blaikie makes three assumptions.

1. That the *water* in baptism is a *sign* of internal purity.
2. That this sign is the only important thing about it.
3. That therefore the use of water in any way is sufficient.

Now, there is not a scrap of Scripture, either in letter or spirit, that makes the water in baptism “ a sign of internal purity.” This assumption is pure fiction. The baptism in water symbolizes a *burial* and a *resurrection*. With this Scriptural view of the matter before a God-fearing person, he would prefer to be *immersed* in sand or straw for baptism than to be *sprinkled* with water. He would thus keep *nearer* the spirit of the institution and no farther from the letter. But it is the privilege and duty of all to be buried in water (immersed), and thus obey the

Saviour in *spirit and in truth*. Or shall we do something "quite different?"

"Ye are my friends if ye do WHATSOEVER I command you."

This *changing* of the Saviour's commands is *infidelity* pure and simple, and every man that fears God should speak right out against it.

Let us now open a ten cent Testament without note or comment, and read something of baptism and its surroundings.

"In those days came John the *Baptist*, preaching in the wilderness of Judea." Matt. iii. 1.

As we have seen the word *Baptist*, *Baptistees*, means "he who *immerses*."

"Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matthew iii., 5-6.

Sprinkling is utterly incompetent to explain the fact of their all going into or being "*in the Jordan*"—"in the river of Jordan," as Mark has it, but immersion makes their entrance into the water appear sensible as well as necessary.

"I indeed baptize you with water (*en hudati*, in water), but he shall baptize you with the Holy Spirit" (*en pneumati hagio*, in the Holy Spirit) Mark i. 8.

The Greek word *en* here translated *with* is the usual Greek word for *in*. It is found in the phrases, "*in those days*," "*in the wilderness*," "*in Jordan*," "*in Bethlehem*," and in hundreds of similar phrases in the New Testament. The American new Revision gives the passage just quoted, "*in water*" and "*in the Holy Spirit*;" and the new English Revision places it so in the margin as being what the Greek asserts,

The great Lutheran commentator Lange, says, touching Matthew iii. 11.

"I indeed baptize you in (*en*) water, immersing you in the element of water, unto repentance."

Thus Lange, though a Lutheran, does not hesitate to translate *Baptizo*, *immerse*. Few scholars of modern times are superior to him. But we will read on.

"And it came to pass in those days that Jesus came and was baptized of John in Jordan, and straightway coming up out of the water, he saw the heavens opened." Mark i. 9-10.

The phrases "in water," "in Jordan," "up out of the water," are in perfect harmony with the act of immersion and express circumstances naturally and necessarily connected with it. But you may search Greek literature in vain to find such phrases connected with the sprinklings under the laws of Jews or heathens. Such phrases have no kinship with the words *sprinkle* in English or *raino* in Greek. We sprinkle water *upon* men, but we immerse or baptize men *in water*. Water for sprinkling is taken to the people usually and put *upon* them; in New Testament times the people came *to* the water and went into it for baptism. In every case in which the New Testament writers inform us how the water and the candidates came together, you will find that the people—not the water—was moved. This is a volume in itself. The volume of water required it.

"And John was baptizing in Ænon near to Salem, because there was much water there: and they came, and were baptized." John iii. 23.

Here the people "*came*" to "much water." It was easier to move "much people" than "much water" or "many waters."

Some, in their utter distress, have tried to connect the water here with the thirst of the people and their drome-

daries! It is enough to say that the passage mentions neither *thirst* nor *dromedaries*. It connects the water with the baptizing and with nothing else. What God has joined let us not put asunder, with a view of supporting a human invention.

"And as they went on their way, they came unto a certain water . . . and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts viii., 36 38.

Some have sought to make it appear that this passage should read that they went down *to* the water. *Scholars* do not make such a translation. I have examined about twelve English translations of the New Testament, all of which translate it "into the water" as we have it in our common version. It cannot be otherwise, because you will notice they first "came *unto* a certain water," and then did something more, "went down *into* it," after which the baptism was conveniently attended to, as before "in the River Jordan." After which they both "came up out of the water." The man who imagines that such surroundings and phrases are the proper companions of sprinkling, is beyond the reach of reason or revelation. The *circumstances* alone would decide the matter, were there nothing else.

Triflers have said that if going into the water is *immersion* they both were immersed, for they both went into it. Just so. But who ever said that going into the water is the immersion? Luke tells us of the baptism or immersion taking place *after* the going into the water. The immersion accounts for the necessity of their both going into the water, that one of them might be afterwards immersed by the other. This is the argument that cannot be met by a little nonsense, and worse, about *both* being baptized.

"We were buried therefore with him through baptism into

death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. vi, 4.)

"Having been buried with him in baptism wherein ye were also raised with him through faith in the working of God, who raised him from the dead." Col. ii., 12.

The scholars in all ages have seen in these passages a direct allusion to immersion in the word "buried." The denial of this allusion is a modern invention, suggested in the hour of need. Conybeare and Howson, of the Church of England, two among the most eminent critics of modern times, say—"With him therefore we were buried by baptism wherein we shared his death, when we sank beneath the waters."

To which they add this note—

"This clause which is here left elliptical is fully expressed in Col. ii., 12. This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."—Life and Epistles of Paul, page 511.

On page 345 of same work, after speaking of "the convert being plunged beneath the surface of the water to represent his death to the life of sin and then raised from this momentary burial to represent his resurrection to the life of righteousness," they add,—

"It must be a subject of regret that the general discontinuance of this original form (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."

This is a fair specimen of the testimony of scholars in the various Pedobaptist Churches. Modern tract writers and special pleaders for sprinkling as something divine, of course, refuse to see it thus.

The *circumstantial* evidence contained in the passages

which we have quoted from the New Testament is sufficient of itself—even if we had no Lexicons to define the word—to settle it forever that baptism is immersion. While *one* incident looking in a certain direction will not settle a question, a *combination* of circumstances, *all* pointing *one* way is not to be gainsayed except by one who shuts his eyes to the light. Let us illustrate the overwhelming nature of the evidence of a series of incidents. A man is found in the morning dead. His throat is cut from side to side. Suspicion is fixed upon his youngest son. It is found:—

1. That the father had proposed to *change* his will to the injury of the youngest son.

2. That the son had in haste said that he wished his father might *die* first.

3. That the son had been seen going towards his father's house the night of the deed—at 12 o'clock.

4. That the son's knife was picked up on the road near the house and that it had *human* blood on its blade.

5. That there was none who knew where the youth slept on the night of the tragedy.

These facts are brought before the jury. The lawyer for the defence declares that a son might wish his father's death and yet not kill him, which is true enough. He further declares that a son might go towards his father's house late the night of the murder and yet not be the murderer. True enough, too. He also insists that another may have borrowed the son's knife and used it with a view of leading suspicion from himself. This *might* be so also. He also tells the jury that the son might have lodged in some barn, the night being warm—as is sometimes done. Each excuse taken singly might be the truth. But when you have *all* these circumstances point-

ing in *one direction*, the evidence is simply overwhelming that the murderer is the son. The thing would be a moral certainty owing to the *combination of the events—all agreeing in one*. The special pleading of a lawyer in such a case would not avail before an intelligent jury.

So when special pleaders attack one by one the incidents connected with baptism with a view of explaining them away, it will only avail with those who do not see the force of a combination of incidents. For example, they say a man *might* take another into the water and yet not immerse him. True enough. John *might* have taken the thousands into the river Jordan and then only sprinkled them. So he might if he and they were losing their reason—so as to foolishly enter the water when nothing required it. They further insist that the “much water” *might* be intended for drinking, not for baptism. Well, this might be so if John had not connected it with the baptism—“*baptizing in Ænon because there was much water there.*” This makes good sense without dragging in something that the inspired writer says nothing about. Then we are told that the phrase “buried with him in baptism” might be used figuratively in reference to the burial of the old man; or it might refer to the baptism of the Holy Spirit. Well, suppose it might, still it is a *burial in baptism* and shows that *baptism* has some resemblance to a burial followed by a resurrection. Saying that it is the baptism of the Spirit does not affect our argument in the least—*It is a burial still*. It is the meaning of the word baptism that we are seeking, not the interpretation of the passage. Suppose each incident could be explained away—and you can explain anything away—still when you array the phrases—“in water” “into the water,” “up out of the water,” “much water” “buried with him in baptism,” “wherein also ye are risen,”

"born of water"—I say when you array these phrases you have a knot of evidence in favor of immersion that human ingenuity cannot untie. Add to this the testimony of the Lexicons, as well as the extracts given from Greek writers and the evidence is simply overwhelming, that *baptism is immersion*, and that sprinkling is utterly out of the question. The meaning of no word is more thoroughly established. Classic Greek writers, Pedobaptist Greek Lexicographers and Critics, and the word of God that abides for ever conspire to say *baptism is immersion*. On this question, all other positions are as shifting sand. Against this position, tradition and human customs may lift their proud waves and lash themselves into wild fury, but like the rock on the sea beaten coast, truth stands while the waves that are carried by the wind, fall harmless at its feet.

It may not be amiss in the conclusion of this lecture to refer you to the testimony furnished by Church History. All historians without regard to creed agree to the following facts:—

1. Not a single instance of sprinkling appears in the first and second centuries after Christ.
2. In these two centuries immersion was the universal practice.
3. The first known case of sprinkling or pouring occurred about two hundred and fifty years after Christ. Novatian, thinking death was near, and immersion impossible, submitted to affusion. It was considered a case of necessity and it was supposed that the Lord would accept the dying penitent when he thus showed his willingness to be immersed, were it possible.
4. Others at death's door afterward, attended to this substitution of baptism in the same way. It was permitted at the gates of death, as a merciful breach of the

law of Christ, in its letter, to show an obedient spirit; but not till a thousand years had passed away, after it began, was this substitution allowed for those in health. It was called *clinic* or *sick* baptism.

That these statements are in accordance with the facts of history, I will show by a direct appeal to Church Historians, on demand. I will now quote two or three extracts from Church History as a specimen of what can be produced.

Mosheim Ec. Hist. 1-87, says:—

“In this (the first) century baptism was administered in convenient places, without the public assemblies, and by immersing the candidate wholly in water.”

In *Stanley's History of the Eastern Church* we have this language:—

“There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case. To this form the Eastern Church still rigidly adheres.”

Philip Schaff, in his *History of the Apostolic Church*, says:

“Indeed, some would not allow even this *baptismus clinicorum* (*baptism of the sick*), as it was called, to be valid baptism, and Cyprian himself in the third century, ventured to defend the *aspersio* only in case of a *necessitas cogens*, and with reference to a special *indulgentia Dei* (Ep. 76 Magnus). There were ecclesiastical laws which made persons baptized by sprinkling ineligible to church offices.....Not till the end of the thirteenth century did sprinkling become the rule and immersion the exception.”

In the *American Cyclopædia* we have these words:—

“The form of baptism at first was, according to most historians, by immersion; but as Christianity advanced into colder

climates, the more convenient mode of sprinkling was introduced."

When it is known that Mosheim was of the Lutheran Church, and Stanley of the Church of England, and that Schaff is a Presbyterian, it will be at once conceded that their testimony in favor of immersion is not overdrawn. The fact is evident, and there can be no doubt about it, that the ordinance has been changed by human wisdom, or rather folly, to suit the sick and dying, as well as the delicate and tender in cold countries. Confessedly this is so. The scholars and historians in the churches that practise sprinkling are compelled to admit it. The fact that they think the change ought to be satisfactory to the Lord, does not change the facts, nor detract from their testimony.

The Discipline of the Methodist Church of Canada boldly claims the right to change rites and ceremonies. On page 20 we find these words :—

"It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have always been different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's will.....Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification."

As baptism is always included among rites and ceremonies, this looks very much like a claim to deal with baptism according to human pleasure. The saving clause "so that nothing be ordained against God's word" has led to all sorts of efforts to harmonize the Scriptures with the ordinance after the change has been effected. It can never be done.

John Calvin confesses the *change* from immersion to

sprinkling and seeks to make it a matter of no importance. He says:—

“But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance: Churches ought to be left at liberty, in this respect, to act according to the *difference of countries*. The very word *baptize*, however, signifies to *immerse*; and it is certain that *immersion was the practice of the ancient Church*.”—*Christian Institutes*, chap. xv.

Martin Luther makes a similar confession against the practice of his own Church and people. He says:—

“First, the name *baptism* is Greek; in Latin it can be rendered *immersion*, when we immerse any thing into water, that it may be all covered with water. And although that custom has now grown out of use with most persons (nor do they wholly submerge children, but only pour on a little water), yet they ought to be entirely immersed, and immediately drawn out. For this the etymology of the word seems to demand.”—*Luther on the Sacrament of Baptism*.

When leading men in the Churches that practise sprinkling thus confess that they have changed this ordinance of our Lord, what need have we of further witnesses? Even the Roman Catholic Bishops and Cardinals confess that they have changed this institution. In the Douay Bible—with Haydock's notes—specially approved by Pius IX., and various Archbishops, we have this confession:—

“*Baptized*.—The word baptism signifies a washing, particularly when it is done by *immersion* or by *dipping* or *plunging* a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the Church, which can not change the least article of the Christian faith, is not tied up in matters of discipline and ceremonies. *Not only the Catholic Church, but also the pretended Reformed Churches, have altered this primitive custom in giving the sacra-*

ment of *baptism*, and now allow of baptism by pouring or sprinkling water upon the person baptized."

So that we may boldly say that Historians and Scholars whether Protestant or Catholic, Baptist or Pedobaptist are compelled to speak a common language when called upon to testify as to the question *What is baptism?* With the opinion held by some of them that sprinkling will answer every purpose, we have nothing to do. Their opinion is an untaught speculation—based upon nothing but their thoughts and wishes. Our question everlastingly is, *what hath the Lord said?* This we shall seek to know. This shall we do. Blessed are they that do His commandments. Shall we not be able, in the love of truth and in devotion to Him whom angels worship and Seraphs adore, to rise above party churches and party creeds and human inventions, and learn and do the will of Him who is now enthroned Lord of all? This is our privilege and should be our highest pleasure and crowning ambition.

(At the close of this lecture Mr. McDiarmid announced that he would devote the following evening to answering any question that might be handed in before to-morrow at noon. Dr. Blighton of the M. E. Church then walked forward handing in a paper containing nineteen questions.)

MR. McDIARMID'S SECOND ADDRESS.

(*Second Night.*)

Brother Chairman and Christian Friends,—

I have the appointment this evening, especially to make reply to certain questions that were handed in last evening. For the sake of those who are here to-night, who were not in last evening, it would, perhaps, be well to say a few words before beginning to answer the questions presented.

We are here to see if we can understand what the Saviour meant, when he said, "Baptizing them," and we have, therefore, simply one question before our minds, which is: What does this Greek word *baptizo* mean? *What did it mean in the days of our Saviour?* It is this we are trying to understand and know, and every question that does not bear upon this one issue, is not appropriate to the occasion and should not occupy our time at present. You are well aware that in these days some ministers will put a person under the water and say, "I baptize thee"; others, equally devout and God-fearing, will *sprinkle* a few drops of water upon the candidate's brow, and use the same words, "I baptize thee"; and still others will *pour* water upon the head and say the same words, I "baptize thee." As the three classes do precisely three different acts, while using precisely the same words, is it not just a little strange? Now, if the Saviour used a word that meant these three things at once, we ought to do the whole three to one person. It becomes us then to ask the ques-

tion : *Which* of these three things did Jesus command, immersion, pouring or sprinkling ? He could not command the whole three with one word—all to be obeyed—at the same time. And even if we should suppose that the word sometimes meant the one, and sometimes the other, yet we ought to ask the question : What did it mean as used in the commission of our Redeemer ? Some pains were taken last night to read from Greek writers who lived about the time of our Saviour—before and after—to see what the Greeks of that time meant by it. I read from Strabo, Diodorus, Polybius, Josephus, and others, to show that it meant to *immerse* at that time.

To refresh your memories, and bring it before those who are here for the first time this evening, an example or two from Greek writers of that age will now be given. Strabo, a Greek writer, born 60 years B. C., speaking of a certain lake—Sirbonis—that is full of asphalt, and in which the water is therefore very strong, says:—

“Then floating at the top on account of the nature of the water, by virtue of which, we said, there is no need of being a swimmer, and he who enters in is not *baptized* (Greek, *Japtizo*), but is lifted out.”

He says the water is so strong of asphalt, that when you enter it, though you cannot swim, you are not baptized. What does that mean ? It simply means, *not immersed*. If a man goes into that lake to swim, the larger part of him is under the water, but still he is not immersed—not baptized ; does this mean not sprinkled, not wet ? This is merely one case. I can produce nearly three hundred examples from Greek writers where the word means the same thing.

I will give one more example from Diodorus, who wrote about 50 years B. C. Concerning the Carthaginian army's loss in the Crimissis, in Sicily, he says :—

“The river rushing down, with the current increased in violence, immersed (*baptizo*) many and destroyed them attempting to swim through with their armor.”

The men tried to swim, and while they swam they were not *baptized*—that is, not immersed. Their heads were above the water, but afterwards being weighed down by their armor, they were *baptized*—immersed, submerged—and there being none to help, they perished.

I can give you case after case, but cannot take the time now, as there is other work on hand.

It was also said last evening, that for about 1800 years after Christ, immersion was the rule in all the Churches, and that sprinkling was the exception, beginning about 250 A. D., allowed in cases of sickness, or approaching death, under a cogent necessity, and by a supposed special indulgence of God. Perhaps you would like some proof of this. Let us read from Dean Stanley, the historian. He says:—

“We now pass to the change in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word ‘baptize’—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in the Eastern Churches. In the Western Church it still lingers—amongst Roman Catholics in the solitary instance of the cathedral of Milan, amongst Protestants in the austere sect of the Baptists. It lasted long into the Middle Ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found that they could use the warm water of the Geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast Empire. Even in the Church of England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed. The rubric in the Public Baptism for Infants enjoins that, un-

less for special cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century."

Thus Dean Stanley, while asserting truthfully that Christ commanded immersion and His Apostles practised it, approves of the change to sprinkling, because he believes it is in the power of men rightfully to change the rites and ceremonies of the New Testament; and to-day the Churches are practising *changed* ordinances, having modified the appointments of Heaven to suit human taste and the convenience of modern civilization! These things were brought before the audience last night, and I had expected that the questions asked would bear upon my statements. It was expected that the questions would touch directly on the issues raised in the lecture, but some of them, at least, do not. Some are appropriate; some are not. Two or three of them remind me of the story Prof. Blaikie, of Edinburgh, tells of himself, when a young man. He says he preached a sermon from a certain text, and after finishing, asked an old sister of intelligence what she thought of the sermon. She said:

"Well, I think if your text had the small-pox, the sermon wouldn't catch it, you see, they were so far apart."

And so I would say of my lecture last night; if it had the small-pox, some of the questions would be in no danger of the contagion, their distance is so very respectful. The questions in the main, however, are tolerably well to the point. Wishing to be courteous, as well as just, it is proper to say this much. Being in the country where they say the Yankees live, numerous questions were to be expected. I have over thirty here—*nineteen* on one paper! This is all well and proper, as questions were invited and desired. It was an oversight on my part that

the privilege of asking the questioners a question for every one asked by them, was not demanded, but as this was forgotten, it will not be pressed now.

1ST QUESTION.—What would be your definition of *baptisma* ?

This was given last night several times—*immersion, dipping, plunging, submersion, whelming, washing by immersion*. But then *my* definition is not of much account. It is better to give you directly what the Lexicons say. I do not make dictionaries. I accept them as they are made by Presbyterians, Congregationalists, Lutherans, and Episcopalians. I do not go back on the authorities. I do not set up my wisdom here, against Greek scholars who have studied Greek all their lives. All books which I quote from here, whether Lexicons, Histories, or Commentaries, are by Peto-Baptist authors, from beginning to end.

Prof. Grimm, in his Greek Lexicon of the New Testament, says :

“ *Baptisma*, a word peculiar to the New Testament and the Church (it is not found in the classics at all, H. M.), *immersion* ; *submersion*. It is first used figuratively, of disasters, and distresses, with which one is from all sides overwhelmed ; second, of the baptism of John ; third, of Christian baptism ; but this, according to the apostolic idea, is the rite of holy submersion commanded by Christ.”

The men who practise sprinkling reject their own authorities and their own Greek dictionaries, and want nothing but the Bible, and that is against them, as we saw and shall see again. I read last night the testimony of Professor Humphrey, a Methodist, Professor of Greek in Vanderbilt University, in Tennessee. He says that—

“ No standard Greek-English Lexicon ever gives ‘sprinkle’ or ‘pour,’ as meanings of *baptizo*. ”

Prof. Tyler, of Amherst College, Prof. Packhard, of Yale College, and Prof. Flagg, of Cornell University of this State (N. Y.), unite in giving similar testimony.

As to the meaning of this word, I of course accept the testimony of such men as are heads of colleges and Professors, and members in the different churches in the land, except Baptists. I do not quote Baptist testimony for very good reasons. They would not be *considered* impartial by those for whom I am speaking.

2ND QUESTION.—Does *baptizo* mean the same in classic and New Testament Greek?

Well, it matters not about that exactly, so long as it means *immerse* in New Testament Greek, and *not* sprinkle. There may be some shade of difference, but I have here classic Greek Lexicons, and also Greek Lexicons of the New Testament, and they all agree in saying that *baptizo* means immerse, dip, plunge, submerge, and *not one of them says sprinkle or pour*. This is enough. The fact is, ministers are practising to-day exactly what the Lexicons do not say, and what Christ never commanded, and what they confess themselves has been substituted for baptism by a change to suit the times and the climate.

3RD QUESTION.—When, in classic Greek, the term *baptizo* meant immerse, did it also always mean *emerge*?

Emerge—that is to come out. I do not know that it ever means *emerge*. The *emersion*—the coming out—is to be gathered from the connection. The word *baptizo*, like the word *immerse*, does not mean to come out. The coming out is something that depends upon the object you have in view. If you want the candidate to die, keep him in. If you desire him to live a new life in the Church of Christ on the earth, take him out. The word *baptizo*—*immerse*—alone does not take him out; the word *submerge*

does not take him out ; the word *dip* does not take him out, and there is no word that puts a man in and takes him out. That is only implied in the connection. Such a question is simply trifling about a word concerning which there ought to be no controversy, and there is no controversy among eminent scholars to-day *as to what the word means.*

4TH QUESTION.—Is there any evidence that the Hellenistic use of *baptizo* is different from the classic use ?

There is no evidence of a difference that would affect in the least the question before us. I am aware that the Hellenistic Greek was written by Jews who learned Greek after they grew up, and they therefore did not have it quite so well. The classical Greek was written by men who were born Greeks, and could write better Greek than the Hellenists, just as Washington Irving could write better English than could some German who might come over here and learn our language. So the Hellenistic Greek is not so perfect or complete as the classic ; but you will find their Dictionaries or Lexicons make the word *baptizo* mean the same thing, *immerse*, and I go by their united testimony. When I find Professors in Colleges, members in Episcopal, Congregational, Lutheran, and Presbyterian Churches, agreeing that *baptizo* in classic Greek, and in the New Testament or Hellenistic Greek, means *immerse*, I subside and say Amen ; and when they say it never means sprinkle, I yield to their united wisdom, and especially as they are Pedit-Baptist scholars—compelled, in the light of their scholarship, to testify contrary to their practice.

5TH QUESTION.—As to meaning, what relation does *baptizo* have to *bapto* ?

As to the relation of *baptizo* to *bapto*, one is the father, and the other the son ; the one is the root, the other the

branch. *Bapto*, the older, sometimes means a little more than the younger—having some extra definitions, not given to *baptizo*. But then Christ never used *bapto* in connection with the ordinance, and hence it has no business in the controversy. You will find *bapto* occurs in the Bible quite frequently, where the word *dip* occurs in English. Indeed, whenever *dip* occurs in our English Bible, *bapto* or *baptizo* will be found in the Greek—with, perhaps, one exception. *Bapto* is found some thirteen or fourteen times in the Greek of the Old Testament, where *dip* is found in the English Bible, and *five* times in the Greek New Testament, where *dip* is found in the English version. And again let it be said, I stand by the authorities. But *bapto* is not necessarily involved in the question. It is *baptizo* with which we have to do. *Bapto* means sometimes to *dye*, *color*, and *baptizo* never does. But this is neither here nor there—as *bapto* is not the word in dispute.

6TH QUESTION.—What would be your definition of [these two Greek terms (*Bapto* and *Baptizo*) ?

It has been read from the Greek Lexicons. What do Presbyterian and other Pedo-Baptist scholars and Professors in their institutions of learning say ? I submit the question to them, and accept their definition ; and they say that *baptizo* and *bapto* mean *dip*, *immerse*, *plunge*, *submerge*, and to *wash by immersion*, and that the latter sometimes means to *dye*, *color*, or *stain*—and the Lexicons frequently explain that it means to *dye by dipping*.

7TH QUESTION.—What would be your definition of *Baptismos*, and how does it differ from *Baptisma* ?

Baptisma is applied to the ordinance ; *Baptismos* is not so used. It means just about the same thing as *baptisma*, however ; but what we want to know is, what does *baptisma* mean ?—the word which the Saviour and the Apostles

used as the name of the ordinance. I will quote here again—

“*Baptisma*—immersion, the holy submersion commanded by Christ.”—Grimm’s Greek Lexicon of the New Testament.

As I am not authorized nor competent to *make* definitions to suit a theory, those that are given by the world’s best scholarship are accepted just as they stand.

8TH QUESTION.—Why are not the terms immerse and immersion found in the King James’ translation of the Bible ?

Well, the word *dip* occurs about twenty times in the Bible, and by turning to Webster, you will find that *dip* means immerse, and immerse means *dip*, and they both mean plunge. Therefore, in effect, the word immerse does occur in the Bible ; *dip* occurs, which is the same thing ; still, I know there are men who are in their own estimation wiser than Webster, who have sprung into notice within the last twenty years, and who say that *dip* does not mean immerse, and that immerse does not mean *dip*. These men—I mean Dale, Merrill, Gallaher, McKay and others—have no use for the scholarship of the ages. They want no authorities brought to them ; but for what reason ? Why, the authorities are against them. Possibly it is so much the worse for the authorities, but I think it is so much the worse for *them*. I am a Scotchman, and speak somewhat dogmatically. It is a peculiarity of my countrymen, perhaps, but you will take it all as honest, earnest work. I intend to be courteous in every respect, though I fail sometimes.

9TH QUESTION.—By what method were the first Hebrew and Greek Lexicons made ?

They were made just like our own Lexicons. The Hebrew Lexicons were made by examining all the Hebrew literature of the times, the Jewish Talmud and other Jewish

writings, and the Old Testament Hebrew; and so the Greek Lexicons were made after examining the Greek writings of the Fathers, and the classic Greek as well as the Greek of the New Testament. All Lexicons are formed just in this way. In a case of doubtful meaning, where the Lexicons differ, it is proper to appeal directly to the literature of the language. This was done last evening to vindicate the correctness of all the Lexicons in giving *immerse* as the meaning of *baptizo*.

10TH QUESTION.—What does Paul mean by one baptism?

One immersion, just as the dictionaries say, certainly.

11TH QUESTION.—If John wanted much water for baptism, why did he leave the River Jordan?

John wanted people as well as water for baptism. It was not meet that he should confine his labors in preaching to the people living near the Jordan. Others must hear. If he was over here in Tonawanda preaching, he would likely baptize in Niagara River. He was not necessarily confined to one place. He moved up and down the Jordan, and then departed and baptized in another place. I have baptized in Lake Ontario sometimes, also in Lake Erie, as well as in several rivers and pools and baptisteries, "because there was much water there." But at a meeting I held recently in Williamsville, nine were baptized in the mill-race. Preachers go from place to place now, like John the Baptist, not because water has become scarce, but because they seek for souls. What a question this is, as if nobody lived anywhere else than around the Jordan! I suppose John should have brought the people to Jordan for baptism from the extreme sides of Palestine, notwithstanding he found "much water" elsewhere!

12TH QUESTION.—In the Greek Testament, is the term *baptizo* anywhere defined by another Greek word?

Not that I know of. If any person present knows of such an instance, it will be in order to make it known right now.

13TH QUESTION.—Are there any instances in the New Testament where the term *baptizo* expresses *motion* ; if so, where ?

Well, if it means sprinkle, it expresses motion. What does this question want a man to say ? What does its author desire ? If it means to sprinkle or pour or immerse, it has motion about it, and I rather judge that when Philip went down into the water with the Eunuch, and baptized him, *there was some motion about it*. No matter whether *baptizo* means sprinkle or immerse, there is motion somewhere, lying about loose.

I would not wonder if this question was put to get us away from the real issue. *What* about motion ? Did I speak of *motion* last night ? The definitions of the Lexicons were given,—immersion, submersion, plunging and dipping, and nothing was said about motion.

14TH QUESTION.—“ What is the prevailing meaning of *eis*, *ek*, *eso* and *ekso* ? ”

Here are *four* questions in one.

The prevailing meaning of *eis* is *into* ; the prevailing meaning of *ek* is *out of* ; the prevailing meaning of *eso* is *within*, and the prevailing meaning of *ekso* is *without*. Look at the dictionary : the proof is right here. This word *ek* tells us of the Man who came *out of* Heaven, and of men coming *out of* their graves : and this word *eis* tells of men going *into* the tomb, and of John being cast *into* prison. It is competent to take a man *into* the water as well.

“ They went down both into (*eis*) the water.”

15TH QUESTION.—Does *eis* ever mean *into* after a verb, except for the purpose of expressing *locality* ? ”

Well, perhaps not. Not likely very often. Certainly

not when the name of a *place* is its object. John was cast *into* (*eis*) prison. That was a *locality*. *Into* the prison is not outside the walls. It is inside. The key is turned, and the man is *within*. That is the word *eis*. Is it not a curious thing that these men want to teach that *eis* means *to* or close by, and that "into the water" means *to* the water? *eis* took John *into* prison, and *eis* takes men *into* the grave, and *eis* takes sinners *into* hell, and *eis* takes saints *into* heaven, but *eis* cannot take a believer down *into* the water! No! its power must die upon the shore!

I sometimes think of those preachers who have been preaching around here, in New York and Canada, telling people that *eis* does not mean *into* necessarily, but that it may mean *at*, *near*, or *close by*, and I make a supposition touching them. I suppose that when they arrive at the Judgment, the blessed Master shall say to them, "Enter *into* (*eis*) the kingdom." And as they walk up in haste and much delight to enter through the gate, Gabriel cries out, "Hold! do not go in there!" "But why not?" they say; "did the Judge not say enter *into* (*eis*) the kingdom?" "Oh yes, but do you not know you used to preach, when on the earth, that *eis* meant *near*, or *close by*? it means just the same *now*. 'You will kindly stay just outside of the kingdom—about as near it as you would allow Philip and the Eunuch to come to the water!'" *How would that do?* How would you like that, gentlemen? The word *eis* takes men into heaven at last. It took John *into* prison. It takes our frail bodies *into* the ground, and it will take saints *into* the kingdom. Let us be careful how we make that word stop at the shore, in a case of baptism, lest it might stop at the heavenly gate,—outside!

But it is said, is not *eis* rendered sometimes *to*? Yes, certainly. "He went up *to* Jerusalem." Yes, there is

eis ; but in going *to* Jerusalem, did the traveller stay outside the walls ? When men come to America, do they stay just at the edge of our country, on the water ? It involves the coming *into* the country. “Where are you going ?” You answer, “I am going *to* Scotland.” Are you going to stay on the water near the shore, or are you going *into* the country ? Going *into* the country, certainly. So even *to* (*eis*) in these cases involves the idea of entrance *into* the country, or town or city, as the case may be.

And so with *ek*, it is sometimes rendered *from*. He sent His Son *from* heaven, or “wait for His Son *from* heaven.” It is *ek* here. Will He come just *from* the outside edge of heaven, or will He come from *within* ? An answer is needless. There are, however, a few exceptions, where *eis* does not involve entrance, and where *ek* does not mean actually *out of*. But the *prevailing* meaning is *into*, and *out of*.

16TH QUESTION.—Does *eis* alone, after a verb, ever express the thought of concealment by an entire enclosure, as in immersion ?

Never, never, never more ; and no man of sense ever said it did. But yet, when John was cast into prison, he had an *enclosure*. The *eis* does not mean that, but the *prison* enclosed him all the same. While the word *eis* does not mean enclosure, when we go down (*eis*) into the grave we are enclosed, I judge ; but not by the word *eis*. *Eis*, assisted by a verb of motion, simply takes us down *into* the cavity, where we are to be enclosed by burial within the tomb ; or *into* the water, *to be* buried with the Lord in baptism.

17TH QUESTION.—Is there a difference between *hudati* and *en hudati* ?

Hudati means in or with water. Some scholars say there is a slight difference : some say there is not. In the

American revision, of which Philip Schaff is one of the chief men, they render both forms in the same way, "in water." The English scholars translate them both, "with water," and place "in water" in the margin. You can use either *in* or *with*, just as you please. I will not set myself up as a judge between these men. If I should be allowed to give my opinion, I would translate those passages where the *hudati* stands alone, "with water," and where the *en* occurs, I would say "in water."

A great many unwise things are written about that "in water," and "with water," and many argue that because it is "with water," it involves sprinkling, or pouring. You ask a woman, "Do you wash your children's garments with soft or with hard water?" "I wash them with soft water," she replies. Does she mean that she *sprinkles* them because she uses the word *with*? Suppose you ask her whether she washes her dishes in hot or in cold water, and she will reply, "In hot water." It makes not the slightest difference whether *in* or *with* is used. The dry goods and the china go *into* the water all the same. But in the Greek, where the preposition is used—*en hudati*—where the *en* occurs I would translate it "in water" every time, but where *en* does not occur, I would say "with water"—at least usually—though the American revisers quite correctly translate *hudati* "in water," as well as *en hudati*.

18TH QUESTION.—What is the proximate object of repentance and faith?

This is one of the questions that would not catch the measles, if the subject had it. I have not spoken about repentance or faith. The question before us is—What does *Baptism* mean? I am asked what is the proximate object of repentance and faith. *In itself* this question is

proper enough. I answer, it is *life*; “repentance unto *life*.” And so of faith, “that believing ye might have *life* through His name.” This is the chief object,—spiritual, divine, eternal life.

But this is away about a thousand miles from the question before us. There are some very important questions asked, but the last on this paper, and the least, is a matter of some surprise. Here it is :—

19TH QUESTION.—Who baptized St. Paul ?

I do not know. Do you ? Possibly it might have been Ananias, or if his wife had been along, it *might* have been her ; it might have been Paul himself. But what has this to do with the question—what is baptism ? There were nine persons immersed at Williamsville about a month ago ; now, who baptized them ? This gentleman or myself ? (Referring to Mr. Pardee, the pastor, who was present.) It makes not a particle of difference. The immersion took place none the less certainly ; and whether Ananias, or Ananias’ wife baptized Paul, or Paul baptized himself, the thing was done, and it was done according to the meaning of the word *baptizo*, which is to immerse. This last question is not exactly to the point ; but if anyone would like to make it known for a certainty who baptized Paul, I will give him the floor and let it be told.

Here are other questions received to-day. Here is one, which I think a very proper question :

20TH QUESTION.—If Jesus was not ordained a priest at His baptism, when and how did He enter into his priestly office ?

Perhaps some who are not acquainted with this issue will not see where the point lies. The author of this question, of course, would, no doubt, convey the impression that at the baptism of Jesus He was ordained according to the *Levitical* law, a priest, and was therefore *sprinkled*. I

am told that in this town this question was raised, and it was said that Christ was consecrated, or appointed a priest at His baptism, and since the *Levitical* law required that the Levites be sprinkled, He, therefore, must have been sprinkled !

I will read from D. D. Currie, of the conference of Eastern British America, a passage bearing on the question. On pages 24 and 25 of his *Catechism of Baptism* he says :—

“ With what baptism was our Lord baptized ? It was not John’s baptism, for He had no need of repentance, which that baptism implied. It was not Christian baptism, for that was not instituted until several years after He had been baptized. . . . He was baptized ‘to fulfil all righteousness,’ that is, all the requirements of the law. He came among men that He might become a minister of the gospel, and our Great High Priest, and He had to fulfil all the requirements of the law appertaining to those offices.

“ What did the law require of our Lord as a minister and a priest ?

“ The Mosaic ritual required that He would not begin to preach till He should be thirty years of age, and not then without being sprinkled with water. Numbers viii. 5-7, ‘ And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them : Sprinkle water of purifying upon them.’

“ How, does it appear that these laws applied to Jesus ?

“ They were parts of the established ritual, and were binding upon every one who entered upon the office of the ministry and the priesthood, from Aaron down to Christ.”

If this is not wisdom, where can wisdom be found ? That is, the *Levites*, according to the law of this priestly tribe, were sprinkled, therefore Christ was sprinkled ! Did Christ belong to the tribe of *Levi* ? And was He a priest according to the *Levitical* law ? He was not a priest at all while on earth, neither was He a *Levite*.

I will read in the Bible the law concerning *Levites*, which Mr. Currie partially quotes, Numbers viii. 5-7, just to show what monstrous theology is taught nowadays :—

“ And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.”

Was Christ an unclean Levite? Did John wash Christ's clothes and shave His flesh, and sprinkle water of *purifying* upon Him? According to the law of the Levitical priesthood, this and more must be done. But let us now read on :—

“ Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together.”

Was this done by John at Christ's baptism in consecrating Him to His supposed priestly office? *The priesthood is changed.* Being changed, why do these men go back to the old *Levitical* law, and apply that to this new and better priesthood?

I read from Paul, Heb. vii. 11, 12 :—

“ If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law.”

They do not know of this *change*. Actually half of the ministers do not know that they are not under the law, but under grace. Perhaps *they* have not yet been transferred!

They have not learned how to come out from under the law of the carnal commandment into the power of new covenant life ; and hence they even seek to put the Blessed Redeemer back under the law of the *Levitical* priesthood, though *He belonged to another tribe !*

But I read on :—

“ For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of *Judah* ; of which tribe Moses spake nothing concerning priesthood.”

“ Take the Levites,” saith the law. But This Man “ pertains to another tribe.” So that the law for consecrating *Levites* does not touch His consecration. “ It is evident that our Lord sprang out of *Judah*.” You see, these men do not read the Bible at all, seemingly. They want Bible authority. Here it is. Our Lord sprang out of *another* tribe, belongs to *another* priesthood, was made priest by *another* law, anointed by the Holy Spirit and appointed to office by God’s own oath, *another* consecration ; not by a slain bullock and meat offering and shaving the flesh, and sprinkling blood or water of purifying, but by God’s immutable oath,—*thus He was made priest*. These men do not know this, or certainly they would not print such books, and, in them, put the Saviour, who belonged to the tribe of *Judah*, back under the law for *Levites*, that required the shaving of the whole person, and the washing of the clothes, and the offering of sacrifice, with meat-offerings as well as the sprinkling of purifying water—that is, water mingled with ashes.

But let us read on. Paul’s words ought forever to silence this untaught clamor about Christ’s consecration to the priestly office by the authority of the *Levitical* law :—

“And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another priest,

Who is made, not after the law of a carnal commandment, but after the power of an endless life.

For he testifieth, *Thou art a priest forever after the order of Melchisedec.*

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

For the law made nothing perfect, but the bringing in of a better hope *did* ; by the which we draw nigh unto God.

And inasmuch as not without an oath *he was made priest* :

(For those priests were made without an oath ; but this with an oath by him that said unto him, The Lord sware and will not repent, *Thou art a priest forever after the order of Melchisedec* :)

By so much was Jesus made a surety of a better testament.”

After the similitude of Melchisedec, not after the likeness of the Levites ; after the power of an endless life, not after the law of a carnal commandment, was Jesus made the Great High Priest of our profession. Neither His baptism nor priesthood was of Moses. “HE WAS MADE THE SURETY OF A BETTER TESTAMENT.”

He was not a priest upon earth at all. His priesthood began in the skies, when He appeared for us, in the presence of His Father, with His own blood ; not in temples made with hands, not even in earth's holiest place, was His blood presented, but in the presence of God, when as our Mediator in the heavens He appeared.

Paul says :

“Were he on earth, he should not be a priest, seeing there are priests who offer gifts according to the law.”

This priest offers gifts according to the power of an endless life, being made priest by the unchangeable oath of God. He was *baptized, immersed*, and there was no sprinkling in the case. If there was, why did not Matthew just

say He was sprinkled ? The Levitical law had nothing to do with the case—neither had sprinkling. When the Bible writers say “sprinkle,” they use *rantizo* or *raino*, or some such word. In the New Testament,—“sprinkling the unclean” (Heb. ix. 13-21), and “sprinkled with blood,”—*rantizo* is the word used. The two forms, *raino* and *rantizo*, are used for “sprinkle” in the Old Testament. If Christ was sprinkled, why not use this word ?

Baptism is never spoken of as sprinkling in the book of God. Historians agree in saying that for thirteen hundred years immersion was the rule, but that sprinkling was allowed in cases of sickness or approaching death, after the middle of the third century, by a supposed indulgence of God. It is a kind of sick baptism of which the Bible knows nothing. The Bible, the Lexicons, and History agree, together with all the circumstances, in testifying to the fact that we should be buried in the likeness of the Saviour's death, and raised in the likeness of His resurrection,—born of water and of the Spirit. Jesus is called the “first-born from the dead ;” why ? He was *in the tomb*, in the womb of mother earth, was born out of the grave, and is called “the first born.” When we, in the likeness of that burial and resurrection, go into the water and come out, we are said to be *born* of water and of the Spirit, having been first *begotten* of the Spirit to a new life. Having died to sin, we are buried in the likeness of the Saviour's death, and are raised in the likeness of His resurrection from the dead. This is the “form of doctrine” to which Paul refers, Rom. vi. 17. But perhaps some one will say just here, as has often been said—“Christ was not buried at all.” I will quote the words of Christ :—

“As Jonah was . . . so shall the Son of man be three days and three nights in the heart of the earth.”

Paul says :—

“He was *buried* according to the Scriptures.”

I read from Dean Stanley :—

“With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath, the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West.”

Here the Dean not only admits the apostolic character of immersion, but confesses also that the *change* to sprinkling was by the authority of human tastes and convenience.

It was not very convenient or pleasant to go down into the grave. The Son of God went down. He suffered it all—died and was buried. And shall we talk about our tastes, and our convenience, and our cold countries, as an apology for *changing* this commandment of our Saviour, which symbolizes the *foundation* facts of our redemption—the Saviour in and out of death's embrace?

Think of changing Heaven's appointments to suit our tastes! Just listen to his words again :—

“The practice of immersion, apostolic as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes and convenience and the feelings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had, no doubt, the sanction of the Apostles

and of their Master. It had the sanction of the venerable Churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient Church (except in the rare case of death-beds or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanction of the powerful religious community which numbers amongst its members such noble characters as John Bunyan, Robert Hall, and Havelock. In a version of the Bible which the Baptist Church has compiled for its own use in America, where it exceeds in numbers all but the Methodists, it is thought necessary, and on philological grounds it is quite correct, to translate John the Baptist by John the Immerser. It has even been defended on sanitary grounds. Sir John Floyer dated the prevalence of consumption to the discontinuance of baptism by immersion. But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the change from immersion to sprinkling has set aside the larger part of apostolic language regarding baptism, and has altered the very meaning of the word."

This is the testimony of Dean Stanley, the historian, who was minister to the Queen till his death. Almost the first exception was the heretic Novatian, who was scared, thinking he was going to die, and they poured water on him in bed, as the best thing that could be done, by what they called an indulgence of God, under special necessity; and thus sprinkling began and continued to grow and spread, as an exception to the rule. It spread until it was all over

Europe, and became the rule about the close of the dark ages. Yes, the dark ages nearly obliterated *immersion*.

21ST QUESTION.—Will you give some proof from the Bible that *tabal* means “dip” or “immerse?”

What proof does the querist seek? I have the Bible here in Hebrew, in English, in German, and in Greek. This word *tabal* occurs fifteen times in the Hebrew; and in the English it is rendered *dip* fourteen times, and once it is rendered *plunge*. Yet our catechist would like to make out that *tabal* means sprinkle!

22ND QUESTION.—The Hebrew word *tabal* is found in Leviticus xiv. 6, 51. How could a bird, cedar wood, and a bunch of hyssop be dipped in the blood of a bird?

I can dip an elephant in the blood of a bird—a whole live elephant! This may seem strange. You ask me how? I will do it just as the Bible explains it should be done in the case of the bird and cedar wood. What authority do these men desire? The BIBLE affirms that the things mentioned were *dipped*, but I am asked to show it possible! Let us turn to the place, Leviticus, xiv. 51. Take a vessel of water, living running water, fill the vessel half full, or two-thirds full, and then kill your bird over the vessel, letting the blood go down into the vessel that has the water in it, and then dip your bird and wood and hyssop into the vessel containing the blood and the water. But you say, is that the way it is directed to be done? It is just exactly the way. Let us read the passage:

“And he shall kill the one of the birds in an earthen vessel over running water: and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water.”

The same dip, you see, puts them into the blood, and into the water, and then the house is sprinkled with both.

Now, I can immerse the elephant in the blood of a bird just in that way. The men who want to go back on our Bible would do well to be careful how they go back to the Hebrew, and tell that certain words mean thus, and so. That does not pay expenses. You see the Bible, as well as all the authorities, are against these men, for wherever you find *tabal* in all the book of God, it is rendered *dip* or *plunge*. In the *adjective* form it is translated *dyled*, once; but the word *tabal* is dip and plunge, in all the Bible.

Just mix enough water with the bird's blood, according to the Bible, and the dipping is easy.

23RD QUESTION.—“How could Joseph's coat be *dipped* or *immersed* in a kid's blood ?

Have any of you an ordinary coat, that you would like to have it tried upon ? If you have, and if I do not dip and cover over your entire undercoat in a kid's blood, I will pay two prices for the coat. In the Eastern countries, where it is warm, they did not wear buffalo hides for coats, they wore thin coats. I can dip half a dozen such coats in the blood of a kid, and wet them all. The Bible says they dipped Joseph's coat ; and the word *tabal*, here used, means dip, and is so translated. But our opponents say *tabal* does not mean to dip. I ask how do they know it does not mean to dip ? They just *say* it does not. The Hebrew dictionaries are against them. “Oh, but you must not quote dictionaries,” they say. “The dictionaries are human.” So is our translation of the Bible human. He who says the coat was not dipped, rejecting the testimony of our Bible, is also human, is he not ?

24TH QUESTION.—Is not *bapto* found in Daniel iv. 33, where it is said, “His body was *wet* with the dew of heaven” ?

Yes, *bapto* is found there. But Christ did not use *bapto* when speaking of the ordinance. But even were *baptizo*

used here, it would only be like *dip*, in the saying of Milton, the poet, when he says :

“The cold, shivering dew *dips* me all over.”

You should know that the dew fills the heavens just like smoke—though unseen. It is all about us, floating in space, forty-five miles high, perhaps more. It settles around us on all sides, and a man is really immersed in the dew. But *bapto* is not the word Christ used. He used *baptizo*. No one is said to have been *baptized* in the dew of heaven.

I have a conundrum now, for a little relief. It is earnest work, and I want rest. A theologian of this town, who is present to-night, states in the *Herald*, that the Hebrew equivalent for “immerse” is *yarad*. And we find upon opening the Bible, that *yarad* occurs about two hundred times, and it is generally translated to *bring down*, to *descend*, to *go down*—as “*bring my son down*,” or “*bring down your brother*” (Gen. xliii. 7). It means to *go down*. It may be to *go down* the river, or to *go down* or *descend* a hill. And we read in the Old Testament, that Jacob saw a ladder reaching up to heaven, and the angels of God *ascending* and *descending*; and *yarad* is the word here translated “*descending*.” Now, if angels could *immerse* themselves on the rounds of a ladder, could not a man be immersed almost anywhere? And if this word *yarad* means *immerse*, the *descending* of the angels is a clear case of *immersion*. But it is never translated immerse in all the Bible. It is translated once, out of 200 times, *sink*; in this instance it leaves men under. It is intended to keep them at the bottom. “They sank into the bottom like a stone” (Ex. xv. 5).- Literally, “they *went down* to the bottom as a stone.” The same gentleman tells us that *buthizo* is the word for *immerse*. (See *Herald*.) If Christ had used that term, we would give the Methodists and

Presbyterians no trouble at all. We would be all *drowned*, *sunk*, by Divine command. Here is the word (*buthizo*) that the Lord ought to have used to mean immerse! Here is a New Testament Greek Lexicon, by Robinson, of the Episcopal Church. He defines *buthizo* to "*sink into the deep*" I am glad that Christ did not use this word. *Buthizo* is *not* the word for *immerse*. The dictionaries say it means to "cast into the deep," "to sink." In Luke v. 7 it is translated *sink*.

There is, no doubt, immersion there. But it involves *too much immersion*. It *sinks* a man; but if you take a man right out, *you do not sink him*. *Buthizo* will not do. Is it not strange that theologians and doctors of divinity will talk in that kind of a way about *buthizo*? It is found just *twice* in the Greek Testament. How does it read? It reads once: A ship which was "*beginning to sink*;" (Luke, v. 7.) Another time it reads "*drown*." That is too much immersion for me. I am thankful Christ did not say, "All authority is given to me—Go '*Buthizo*' all nations;" that would *sink us* to the bottom like a stone, and we could not rise. How glad I am that the Saviour said *baptizo*, *immerse*, using a word that *allows us to rise*, and *not sink*. It is the sacred submersion,—the form of the doctrine delivered us. Christ died and was buried, and rose again, and the form corresponds to the doctrine. All theologians of any note, except Stewart and Hodge, Schaff says, take this view of Rom. vi. 4. All critics of any note, except these two men, admit that the burial in baptism spoken of by Paul is immersion.

But I read from Philip Schaff, to get his exact words. He says:—

"All commentators of note (except Stewart and Hodge) expressly admit, or take it for granted, that in this verse, especially

in *sunetaphamen* and *egetherthee*, the ancient prevailing mode by immersion and emersion is implied, as giving additional force to the idea of the going down of the old man and the rising up of the new man."—P. Schaff, in Lange's Com. on Rom. vi. 4.

25TH QUESTION.—Does not Paul, in Hebrews, speak of divers baptisms—washings—and then explain that they were by sprinkling ?

He does not. He speaks of baptisms *and* sprinklings in the same chapter. He speaks of baptisms, and *meats* and *drinks* in the same chapter ; but are the meats and drinks sprinklings too ? Are they baptisms ? *He does not say that sprinkling is baptism, nothing of the kind, though this is often asserted.*

Let us read Hebrews ix. 10 :—

" Which stood only in meats and drinks, and divers washings —[baptisms]—and carnal ordinances, imposed on them till the time of reformation."

McKnight, a Presbyterian, translates it "divers *immersions*." I have his translation here. Down two or three verses, Paul says :

" If the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, &c. ?"

The comparison here is made by Paul between the blood sprinkled under the law and the Saviour's *sprinkled* blood of the New Covenant. There is no comparison made between the baptisms and the sprinkling. But the untaught may say, does not the same chapter contain the words baptisms, washings, and sprinkling ?

Certainly, certainly ; but the *washing* is *not* called the *sprinkling*. You will find, in the Old Testament, washing and sprinkling side by side, as *different things* all through the book. Washing in those days, as now, usually

involved immersion. But you want authority. I quote in regard to Jewish washings, Dr. Lightfoot, as quoted by Adam Clark. He says :—

“The baptism of John was by plunging the body, after the same manner as the washing of unclean persons, and the baptism of proselytes.”

Dr. Lightfoot, a Presbyterian, president of the Westminster Assembly, and quoted with approval on this point by Adam Clark, says that the washing of unclean persons was by immersion; and Paul refers to these immersions when he speaks of “divers immersions” under the law. But you say, perhaps there was no immersion under the law. We will see about that. Dr. Lightfoot says, as we read, that—

“The washing of unclean persons and the baptism of proselytes was by plunging the whole body.”

Speaking of certain unclean things the Bible says, “they must be put into water.” I quote now from Leviticus xi. 32, to show that certain things unclean in those days were put into water, or through it :—

“And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, *it must be put into water.*”

To the same effect we read in Numbers xxxi. 23 :

“All that abideth not the fire ye shall make *go through the water.*”

Thus you have immersion by putting anything into or through the water. If it be a garment, it must be *washed in water or put through the water.* So we have now “the divers immersions” of Hebrews identified with the immersions of the Old Testament. There is no sprinkling in the case.

I have other questions to answer, but to-morrow night I will answer these. I will especially discuss to-morrow evening the subject of the "baptism in the Holy Spirit and in fire," and also answer the remainder of the questions, and any others that may come in. I was rather surprised that no questions were handed in touching the baptism of the Holy Spirit. This is the stronghold of those who sprinkle, and yet not a single question touching it has been received.

To-morrow evening this will be my theme, and any questions may be asked then; and if any person desires to occupy half the time, and expose my sophistries, if they exist, I will be very glad to let him do so.

This house is as free and open as a hall. It is not our fault that one side only is heard. It is free and welcome to all.

I thank you for your presence and attention to-night, and I hope that all will look upon this matter kindly, and with truth-loving hearts, and endeavor to separate the chaff from the wheat. With devout, faithful, truth-seeking souls, ask, "What does our Lord say?" Be not frightened by coldness of water, or by mockery and sneering; but come right out before men, confess our Saviour's name, and obey the form of doctrine delivered us, and be buried with Him in baptism. Do what the Church of the ages past has done. Do what the Apostles did, and *do what the Saviour appointed, unchanged, the same, always the same.*

MR. McDIARMID'S THIRD ADDRESS.

*(Third Night.)**Brother Chairman and Christian Friends,—*

I will read as a text the first eight verses of the Acts :—

“ The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen :

3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :

4. And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel ?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

In the New Revision, American edition, verse 8 is correctly translated thus :—

“For John indeed baptized in water, but ye shall be baptized in the Holy Spirit.”

I also read from the last chapter of Luke :—

“And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Revised version—“clothed with power from on high.”

As announced last evening, I am to speak to you to-night upon the subject of the baptism in the Holy Spirit, with a few remarks upon the baptism in fire. I shall not deliver such a discourse as I would if I were preaching a sermon on the subject. In that case I would say something about the object of this baptism, and would discuss the question whether it is now in existence or not. But to-night I have no concern about the object of it, or about its continuance, but simply what is it, or what was it? I mean to discuss it in relation to the great question which has been before us the past evenings,—the meaning of the word baptism.

I might say that this is the last refuge in the discussion for those who practise sprinkling. When every plank of their vessel is gone, they appeal in the last hour to the baptism of the Holy Spirit, and say here is the proof that pouring is baptism. Therefore I have thought it well to make this one question the subject of a single lecture.

They tell you that the Spirit was poured out, and so the Bible reads. If I would reason like our opponents in their little books on baptism, I would say you cannot prove there is any pouring in the Bible—of oil, water, Spirit, or anything else. You say, that is curious; does not the Bible say *pour*?

Oh yes, but the word *ekcheo*, translated pour, means many other things besides pour. If I wanted to act as the

authors of these books on baptism do, I would say *ekcheo* may mean to pour ; it sometimes means that and other things too ! It also means "to grant abundantly." It is so defined in the Lexicons sometimes. If I desired to be very captious, I would say this ; but I accept it just as it is given in our version :

"I will *pour out* my Spirit upon all flesh."

Of course, literally, the Spirit of God cannot be poured. The Spirit of God is not a liquid. The Spirit of God is a person—Divine, and cannot be literally poured. Yet, the Bible says poured, and I accept it. Here, they say, is a case of pouring. Yes, here is pouring, but the pouring is not called baptism. I have wondered sometimes that the advocates of affusion selected the word pour here to show what baptism is. Does not the Lord say :

"Receive ye the Holy Spirit."

And do we not read—

"We were all made to drink of one Spirit."

"And they were all filled with the Holy Spirit."

Is not baptism, therefore, a *drinking* or *filling* ?

Over in Canada, there is, or ought to be, a body of people—I use this by way of illustration—who baptize by giving their candidates a "drink." They have them drink till they are "*filled*." Their proof for this mode of baptism, as they call it, is drawn from the baptism of the Holy Spirit. They quote the verses :

"For in one Spirit were we all baptized into one body. . . . and were all made to drink of one Spirit" (1 Cor. xii. 13).

"And they were all filled with the Holy Spirit" (Acts ii. 4).

This is fully equal to the argument in favor of pouring. How could they make answer, who take the word "pour" as expressing the baptism ? I would like to know why the

argument is not as sound when it is said that the word baptize means to drink—"drink of one Spirit." If not, why not ?

Then again, we are told "The Holy Spirit fell on them." Does *baptizo* mean to fall ? The Spirit was "shed abundantly," our version says (Titus iii. 6). Does baptize mean to shed abundantly ? "They were filled with the Holy Spirit." Does baptize mean to fill ? Does it mean to send ? for God "sent the Holy Spirit" down. Why do not Pedo-Baptists use *drink*, *send*, *fill*, *fall*, and *receive*, as well as *pour*, to express the mode of Spirit baptism ? Why pick on the word *pour* ? Do you know why ? Because this word suits the practice ; and that is the only reason under the starry heavens why they take the word *pour*, and do not take the other words. The fact is this, the pouring is not the baptism, the sending down is not the baptism, the shedding is not the baptism, the falling of the Spirit is not the baptism, and the drinking is not the baptism. The coming down of the Spirit is not any more the baptism than is the coming down of the rain that fills the baptistery. The Spirit had to come in some way from heaven, or men must be taken up to heaven, that the baptism in the Spirit might be possible. The Spirit came down, but this is not baptism. This simply brings the Spirit and man together. *Something was accomplished after the Spirit came down, and that something is the baptism.* We will see by-and-by just what the baptism in the Holy Spirit is.

But first, I desire to read to you what is said by some of these men in their little books on baptism. I refer to none but those in the books. I do not now speak about men who have not written. I do not know men's thoughts. I read now from D. D. Currie, a Methodist preacher of the

Conference of Eastern British America. On page 19 he says :

"Whatever may have been its primary meaning," that is *baptizo*, "we learn its meaning when used in a Christian sense. The Bible is its own Dictionary."

Of course he rejects all dictionaries. Tell me what word is defined in all the Bible. It defines faith, and the names of some places and persons, 'tis true ; but "the Bible is its own Dictionary !" Who ever heard of that before ? I read on :

"The Spirit is his own interpreter."

And now let us have the Bible definition of baptism. Let us hear just what the baptism of the Spirit is :

"The thing has been made so visible, that we may see it. God Himself has given a definition of the word in question."

This is surely coming to the point ; I declare we are going to have it now.

"He *poured out* upon his Son, visibly and really, it was pouring, and not immersion, and *He called it baptism*. The Holy Ghost *descended upon* the disciples, and *sat upon* them ; and this He—God—calls baptism."

Let us try this definition in the commission and see if it is divine.

"Go teach all nations, baptizing them" ; that is, *descending*, and *sitting upon* them ! That is God's definition !! How long shall we sit upon them ? And all this is done to keep men out of the water.

Jacob Ditzler, D.D., a Methodist divine of Kentucky, who has debated with John Sweeney, and L. B. Wilkes, and has met five or six others in debates lasting ten or twelve days, has, in connection with L. B. Wilkes, published a large book—also a separate book on baptism. I

will read to you what he says about the word that means immerse.

“The words immerse, sink, dip, often occur in the Greek of the Old Testament, and New Testament, and Apocrypha, e. g. *enduo*, *pontizo*, *buthizo*, *dupto*, *katapontizo*, *kataduo*. Had the sacred writers intended *immersion* or dipping, it would have been expressed by one or more of these words.”

According to this great debater of the present day, what is the word? It is *ENDUO* that heads the list of his words for *immerse*. This is just the word that Jesus uses to express the baptism in the Holy Spirit, “Tarry ye in Jerusalem till ye be endued.” This is the very word, or one of them, that is used in the Old and New Testaments, and in the Apocrypha, for *immerse*, according to Jacob Ditzler. Jesus said :

“And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem till ye be *endued* (*enduo*) with power from on high”—“clothed with power”—Revised version.—Luke, xxiv. 49.

This is the immersion. This is the word Paul used, when he spoke of “being clothed” with his house from heaven. He would not be *unclothed*—*exduo*—but *clothed*—*enduo*—or *clothed upon*—*epi*, *upon*. This is the word that explains the baptism in the Holy Spirit. So, God is His own interpreter, and He will make it plain. How much better this is than to have the *descending*, and *sitting upon*, called the baptism. The *spirits* of the Apostles—their souls—were clothed in the power of the Holy Spirit. This *overwhelming* influence is the baptism.

I feel now that nothing more need be said on this question,—positively nothing more. But, you say, is that according to the best authorities? Yes, sir, according to the best authorities, and according to the Fathers, and

according to the scholars of modern times. And it is the truth.

I will go back a little, and bring to your minds what we have been trying to do here. I could say, *baptizo* means to kill, to swim, to fly, or to sprinkle, but who would believe it? I do not come here to tell people what I think it means, or what I would like to have it mean. I come to back up my statements like a lawyer would with his law books, and my law books are the Greek Lexicons, for words. The Greek Lexicons are the law books of the Greek language as to the meaning of its words. There is not a man, perhaps, in this house, who can sit down and translate a single chapter in the Old Testament from the Hebrew, unless he has his Dictionary by his side. The same may be said of the New Testament, perhaps. The men who translate have Lexicons about them on every side.

In the past evenings I have been trying to show that the word *baptizo* means immerse, and if this be true, the question is settled. I will now give two examples from Greek usage, just as a reminder. I give this example from Strabo, who wrote just before the birth of Christ :

“Then floating at the top, on account of the nature of the water, by virtue of which, we said, there is no need of being a swimmer, and he who enters is not *baptized*, but is lifted out.”

He does not go under. It is a clear case either of immersion or no immersion. When the swimmer is not under the water wholly, he is not *baptized*, according to Strabo.

There is another use of the word. Baptism in the classics, and in the Bible, is not used always just in the same sense, and the Lexicons say so. When Diodorus, speaking of the inundation of the River Nile, says—“Most of the wild

land animals are surrounded by the stream and perish, being *baptized*," he uses the word not exactly according to its literal use in the Bible. There the water moves and the animals do not move. They are *baptized*, *immersed*, by the water rising about them. It is much more convenient to baptize a man—to immerse him—by putting him into the water, than by raising the water up around him, yet it is called baptism in classic Greek—and in Bible Greek it might be used so too—when the element rises around about the objects *baptized* till they are immersed in it. The word *immerse* is used in the *same way*.

Have you not read in the papers lately about the "immersed districts" in the South? How were they immersed? Did somebody come along, pick them up, and put them down into the water? No, the rain came down from heaven, and water was poured out upon them, and it raised up over the land till the papers said "immersed," or "submerged districts." Does *immerse* or submerge, therefore, mean to *pour*, to *rain*, or to *sprinkle*? Hardly.

I put a marble into a glass of water. I immerse the marble. Suppose I *first* place the marble in the glass, then fill the glass with water, the marble is *immersed*, baptized all the same, according to the *English* language, and *Greek* too.

So when the water rises around a man till he is immersed he is baptized. *Baptizo* is thus used like the English word *immerse*, in "immersed districts;" and if *baptizo* were not so used it would not be the equivalent of *immerse*. I am trying to show you that, in the Greek language, *baptizo* is used as *immerse* is in the English. If a person desiring that kind of baptism will lie down in an empty baptistery until I cover him with water, I will accept it, if he lives through it. This, however, would be

neither convenient nor sensible, neither was it so done by the Apostles; still it would be a real baptism—an immersion.

The rain comes down, but does not necessarily “submerge” the districts unless it comes down in great abundance. Now the Spirit came down abundantly. Paul says, “the Holy Spirit which He shed on us abundantly.” “I will pour out my Spirit upon all flesh,” says the great Father. It comes down in great abundance, and the sound that it makes in the room fills the whole house, and they are “*endued—clothed—with power from on high.*” This was the promise of the Father, this was the baptism in the Holy Spirit. It is the *envelopment*, the *enclosure*, the *overwhelming* of the soul by the power of the Holy Spirit. But, you say, how could a man be in the Spirit? Well, how can God be in man? Tell me that. It is said God dwells in us, and we in Him. Do not press these questions too close, or you may make infidels. God dwells in us, and yet God is in heaven; and we dwell in Christ, and Christ in us, says the Apostle; but do not take these things too *literally*, my friends. Be cautious. When speaking about God and the Holy Spirit, do not press language *materially*. Read it in the light of the glorious figures of speech in which the Scriptures abound, “*clothed*” or “*endued*,” or “*baptized in the Holy Spirit*”—the thought is the same.

Now, you ask perhaps, is this according to the authorities? Yes, sir. I go back to the days of Cyril, Bishop of Jerusalem, who was born about 300 years after Christ. Cyril writes thus:—

“For the Lord said, ye shall be baptized in the Holy Spirit not many days after this. Not in part the grace; but all sufficing the power! for as he who sinks down into the waters, and is baptized (immersed), is surrounded on all sides by the

waters, so also they were completely *baptized* by the Holy Spirit."

Thus speak ancient and modern critics and commentators. One thing more. Do you know this—that in the Greek and English languages, *any mighty influence upon the souls of men* is called a baptism or an immersion? I desire to prove that *baptizo* and immerse mean the same thing, and are used alike in this respect.

Here is an extract from Tennyson :

"The Queen immersed in such a trance."

The Queen was not literally taken up and put into a box, into some trance which the box contained. Of course not. Yet we say figuratively, "The Queen immersed in such a trance."

Says Atterbury :

"It is impossible to have a lively hope in another life, and yet be deeply immersed in the enjoyment of this."

We read of men being immersed in grief, in sin, and in the cares of the world.

We speak in this way, and the Greeks spoke in the same way about men being baptized in destruction, in corruption, in sleep, in darkness, and in drunkenness. We say a man has "gone under" when he is drunk—a crude, rough phrase, it is true, but it expresses the idea of a soul *overwhelmed* with the power of spirits. While the cultivated Greeks would say "he is baptized with wine," we would say "he has gone under." Just so with the baptism in the Spirit. A mighty influence or power from on high comes down, and the sound fills the house, and they are clothed upon or clothed in the mighty power—overwhelmed, immersed, baptized.

I read in the papers of Cincinnati, not long ago, a report of a camp meeting, written by one of the actors in

the scene. He was speaking about the baptism of the Holy Spirit. He was not debating, he was writing *naturally*, writing like a Christian gentleman and a scholar, and he said they had "a glorious outpouring of the Spirit, and it seemed that waves of supernatural power rolled over the assembly, and they were, as it were, submerged in it."

This is the English of it, and the Greek too, and no man should raise a dust over these intangible, figurative expressions that we all use.

Do we not sing—

"Plunged in a gulf of dark despair?"

Think of a man saying plunge does not mean plunge or immerse there, because there is no real gulf into which we went down. Then, again, we sing—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

A man is not taken and put down into the fountain of the Saviour's blood *really*. Why, the fountain of Christ's blood was the blood of one man only. It is all figurative. It is a glorious figure. Men who cannot comprehend this have no wings, no imagination; they cannot fly. You want wings to read the Bible—wings of angels—to catch the glorious figures of God's word. You must mount up!

I have in my hand here a book by J. W. Dale, D.D., on baptism. This book has changed the whole course of Pedit-Baptist arguments. There is not a man to-day, on the opposite side, who is posted, but follows Dr. Dale pretty much. T. Gallaher, D.D., stole his book—its arguments—from this book. W. A. McKay, of Woodstock, obtained his arguments from Gallaher's book, and I can find you scores of little books all taken from this book of Dale's,

either first or second-hand. Dr. Dale admits that baptism firstly, involves literal immersion ; and secondly, it involves immersion by some *ideal* surrounding or covering, such as sorrow, or sin, or pleasure. He is right, so far, in these two admissions ; but thirdly, according to him, it involves a *changed condition*, without any enclosure, real or supposed. This is his whole book in a nutshell. This last statement of his is just what is not true. It all breaks down on the last part. He takes *buthizo* and *baptizo* as meaning down into—the former as taking its object down into an *abyss*, or the *deep*. He says :

“ *Kataklyzo*, *buthizo*, like *baptizo*, demand *intusposition* for their objects.”

Intus means *within*, hence *intusposition* means *position within*. He says further :

“ They do not take out what they put in, and therefore all such objects are of necessity exposed to the full influence of the *investing element*.”—*Patristic Baptism*, p. 478.

This is true as the gospel. Yet this book is written for the fell purpose of proving that God never demanded *intusposition* or *immersion* ! I say, God does give men over sometimes. There is not a more perverse book that has ever appeared on earth than this book. It is an able book, by a man of might and scholarship, and of splendid talents ; but he uses those talents to pervert the word of the living God. He goes on to say that *baptizo* means something else. He says it means “ a changed condition, without regard to envelopment ;” this he says, after saying it “ demands *intusposition* !”

Some Baptists, I think, have made a mistake, and Disciples too. I have heard some say that the Spirit filled the house on Pentecost. The Book does not say so.

"There came a sound like the rushing of a mighty wind, and it filled the house."

I do not know but the Spirit fills immensity ; the Spirit is God, or Divine, and God is everywhere ; but to imagine that the house was full of the Spirit, and that the *bodies* of the men were baptized in the Spirit, is crude. It is the *spirit* of man that is baptized in the Holy Spirit. It is the *souls* of men. You baptize the bodies of men in material water, but the Spirit of God is immaterial, and spiritual, and it is the human spirit that is *clothed*, baptized in the Spirit of God. The Apostles went out in the power of the Holy Spirit *invested, endued, clothed* with power from on high. This is the immersion—the baptism. The pouring out of the Spirit brings the Spirit down ; but this is no more the baptism, than the *going up* of the men would have been, if God had taken them up to receive the baptism of the Spirit. The baptism is the *enduing, or clothing*, with the Spirit's power.

Says Christ, in Acts i. 5 :

"For John truly baptized with water ; but ye shall be baptized with (*en, in*) the Holy Spirit not many days hence."

"Ye shall receive power after that the Holy Spirit is come upon you."—Acts i. 8.

He also says :

"Tarry ye in the city of Jerusalem until ye be endued—*clothed*—with power from on high."

"I send the promise of my Father upon you."—Luke xxiv. 49.

Now we have it. The promise of the Father is the Holy Spirit, to invest, and clothe with power and authority, the Apostles of the Lord. Is this some new heresy ? Or the simple truth of Heaven ?

Archbishop Tillotson, of the Church of England, says :—

"It filled all the house; that is what our Saviour called baptizing with the Holy Ghost; so that they who sat in the house were, as it were, immersed in the Holy Ghost, as they who were buried in water, were overwhelmed, and covered all over with water, which is the proper notion of baptism."

Of course he refers to their souls. Possibly not.

A word in regard to the baptism in fire. I have heard men pray for this baptism, and I trembled. I have heard men say, "Send it down through the roof!" May God save us from the baptism in fire, is my earnest prayer. Nobody living to-day ever saw such a baptism. The baptism of fire is for the chaff,—the ungodly, in the last great day. If you carefully read the New Testament, you will find that every time the baptism in fire is mentioned, it is in connection with the vipers; and every evangelist that does not speak of the vipers, does not speak of the baptism in fire. The fire, and the vipers, and the chaff, go together in the Book of God.

Where Luke speaks in the 1st chapter of the Acts, of Christ's promise to the Apostles, we read:

"Ye shall be baptized with (*en, in*) the Holy Spirit not many days hence."

No baptism in fire here. No vipers are here.

Mark represents John as saying to his disciples:

"He shall baptize you in the Holy Spirit. (Mark i. 8.)

No vipers here—no fire.

And Matthew represents John as saying to the Pharisees and Sadducees who came and were present with his disciples:

"O generation of vipers, who hath warned you to flee from the wrath to come?.....every tree that bringeth not forth good fruit is hewn down, and cast into the fire." (Mat. iii. 7, 10.)

Then in verses 11 and 12 the baptism in the Holy

Spirit and in the fire is mentioned in connection with the *wheat and the chaff* :

"The chaff he will burn up with unquenchable fire."

Is *not* this the baptism in fire ?

That is the word of John. I do not believe in *literal* fire, not a word of it. May God save us from the baptism in fire whatever it is, and give us *only*, if it be His will, the baptism in the Holy Spirit, if it exists to-day. We would do well to go through the water trusting in Jesus,—also through that fountain filled with blood, poured from Immanuel's veins—and obey the Gospel, trusting in the Lamb of God, whose blood can cleanse all our sins away, and make us whiter than the snow.

Somebody has said that the search for the truth is even more valuable than the truth itself. Let us seek for it as for hidden treasure. Truth is golden. If God had desired to say sprinkle or pour, he would have used the words that meant that. He used them, *ekcheo* and *raino*, in regard to pouring oil, and sprinkling water of purification ; but when he comes to baptism, it is another word altogether, from the beginning to the end.

Here is a little new authority as to the meaning of words. I quote from Hermann Cremer, D.D., Professor of Theology in the University of Griswold, in his *Lexicon of the New Testament, (Greek.)* This is the Hellenistic Greek :

"*Baptizo*—To immerse ; to submerge. The peculiar New Testament and Christian use of the word, to denote immersion, submersion, for religious purposes, may be pretty clearly traced back to the Levitical washings."

I have quoted from all these great writers, and they all say *dip, plunge, immerse*. And yet some of your teachers say there is no immersion for baptism in the Bible. I do

not wonder that scholars are at a discount. I close for to-night.

[At the close of this address it was announced that Dr. Watson would occupy the stand the two following evenings (March 14th and 15th), and that on the following Monday and several evenings thereafter there would be four half-hour speeches, each speaker occupying half the time. But Dr. Watson desiring more time for preparation, it was finally arranged that he begin his replies on Monday, the 17th March—which he did.]

DR. WATSON'S FIRST REPLY.

*(Fourth Night.)**Ladies and Gentlemen,—*

Having been very kindly invited to speak to you in this house, we propose to address you this evening upon the subject of religious authorities, especially in reference to the subject of baptism. I do not propose to speak to you this evening upon baptism. We will take up that subject on to-morrow evening, and tell you something about these modes.

Our friend on the other side of this question has occupied three evenings, of about one hour and a half each, making about four hours and a half altogether. We are confined to two evenings ourself, so if we should want about two hours each evening, that will give us but four hours altogether, and then we would be half an hour in time behind our opponent. I do not think I will want that much time, perhaps about half that; still, if I should be full, and want to go on, I hope you will be patient for about two hours each evening.

You are all aware, I suppose, that I have hesitated in regard to entering into the discussion of this subject; at least people say I have hesitated, and I am inclined to think so myself. I find two motives have been assigned for my bashfulness and backwardness in regard to this matter. Some have thought this hesitancy was born of wisdom, and that I hesitated because you were all in peace, and did not like to disturb the quietude of our village.

Well, I am inclined to sympathize with that motive myself; and yet I find that some perhaps have thought that this motive was born of weakness, and that I was a little bit afraid to enter upon the discussion, because I might not be able to sustain the position which we claim. Well, perhaps that motive will appear further on in the discussion. As Paul says, "I think myself happy" to meet face to face with my distinguished brother from beyond the lake.

Before his coming to our town, common fame had it—reported by his friends—that he was a very scholarly gentleman, that he was well posted in the Greek and Hebrew languages; perfectly familiar with the Greek Testament; perfectly conversant with the Hebrew Testament; that he was one of the most distinguished in the denomination which he represents; and I am so glad to hear that. I do not like to meet a small man; I do not like to meet an ignorant man; but I like to meet a man who knows what he is talking about, and who is responsible for what he says. So we are happy in this relation. I look upon him as a great scholar, and thoroughly posted on this subject.

Then, again, it has been reported in this town that he is a great debater, a famous debater, one of the best in the whole denomination with which he is associated. I think some of his friends told a friend of mine that "he had used up the whole of Canada on this subject," as the term was; and they told that he had done it so thoroughly, that he had overdone it, and that instead of people believing as he believed, why, they had so much sympathy with his opponents, they all went over to the other side. It is possible that may be the case here. We can tell better, perhaps, by-and-by.

He has debated very largely in the Western States, and

"swept the board" there. Well, I am very happy to make the acquaintance of such a distinguished debater, as well as of such a renowned scholar.

Of course you must see, that as he is a debater, and has spent so much time in it, and has a whole trunk full of dictionaries here, with his books all marked, and everything cut and dried and laid out, everything at tongue's end,—you must see he has a great advantage over me. I believe I have only preached two sermons on baptism in my life, in a ministry of twenty years or more. I fear I have neglected my duty in that line. I have never had a debate on the subject of baptism, so that you see I appear at great disadvantage, having nothing prepared, while this gentleman is thoroughly prepared, and I know you sympathize with me. I think I can see in your faces that you really feel sorry for me and pity me—pity the David who has to meet such a Goliath; yet I have a sling here with a few little pebbles in it, that I shall toss around by-and-by in the evening. That is pretty dry, but it is just enough to spice up. I shall not, perhaps, provoke you to very much laughter. Still, though laboring under this great disadvantage, I feel happy to appear here to-night.

Well, I have been here three long evenings, sat down quietly, paid close attention, and kept in my mind pretty much what was said, and, I presume, you say now to me, what do you think? What is your impression of those three evenings? I think I can express it all in about three words—weak, but gentlemanly; weak, but gentlemanly. I presume some of you say I ought not to use one of those words, and some will say I ought not to use the other word, but that is honestly my impression. Of course, the first will appear by-and-by, if it has not already appeared, and the other is evident. I am really pleased with the

courtesy and the gentlemanly spirit shown by our dear brother from Canada. But I will tell you how I felt after the three discourses : that if my brother believed in the position, from the evidence that he proposed, I would say that I have not seen so great faith, no, not in Tonawanda, if he is really convinced with the evidence that he has produced to sustain that claim. It reminded me very much of the time, I think I was about twenty years old, when I had heard so much about Thomas Paine's *Age of Reason*—heard that it swept everything. Thinks I, "that is a wonderful book, I must read it." And I got that *Age of Reason*, and read it through. When I had read it through, I thought, "Well it certainly requires more faith to believe in infidelity than it does to believe in Christianity," for I thought the weakness of the book was the very best proof of the truth of Christianity. I felt somewhat as the young lady did when Mr. Ingersoll delivered his great lecture at the female college in Poughkeepsie. After he was through, one young lady got up and moved a vote of thanks to the Colonel for his great proof of the divinity of Christianity. They seconded the motion, and gave him a grand vote of thanks. Sometimes I think the weakness of arguments will establish the opposite position.

I want to correct one little impression that perhaps ought not to have been made. At the close, I think, of the lecture, the brother made some statements, and said that I had sent him written propositions to discuss this question with him. That is true. It is not the whole truth. The brother first sent me written propositions to discuss the question with him, and this was a reply to his. He told the truth. This is the whole truth. Of course my dear brother did not intend to make the impression that I had made the first proposition, but I thought some might think so.

Unless I may be misunderstood, my position is this,—that as Methodists, we sprinkle, and pour and immerse, because we think that sprinkling and pouring are Scriptural, clearly; and while we do not think that immersion is Scriptural, in the sense of being proven by Scripture, yet it is not forbidden. I do not think it is a sin at all, and when anyone desires to be immersed, we immerse them. In my practice, I have never pressed anybody at all. I say, "How do you wish to be baptized?" and if they say, sprinkled, poured, or immersed, I say, "Very well, if that suits your conscience, all right." So I administer it in that way.

I profess to represent the Methodist Episcopal Church, whose membership numbers about 2,000,000. Only about one in twenty of these members, has been immersed. I make that as an approximate statement. I do not know the exact relation, but I think about that. The query to me is, whether one person knows more than nineteen persons about this matter? All things being equal in knowledge, etc., what is the rational presumption? That where you find one Methodist Church member, he knows more than any nineteen you can get? Of course that is possible, but is it not the presumption, that the nineteen would know more than the one every time, throughout the whole 2,000,000? The presumption is that the nineteen would know *as much*; I do not claim any more.

I think that throughout the whole Christian world, only about one in every fifty has been immersed. Now, it has been a query to me whether throughout the whole world, other things being equal, whenever you find forty-nine Christians, there will be one Christian who will know more than the forty-nine? Of course, that might be at one

time, but I mean at any time, throughout the whole world. It would be strange, would it not ?

Now the question is, how do we know what is truth ? How do we know what is Bible truth ? How do we know what is baptism ? We claim that we know by the Bible, and by the Bible only. Our friends on the other side claim that they know it by the Bible, and by authorities beside the Bible. So that I may not be misunderstood, I will read a little correspondence in the *Herald*. It has been read heretofore :

TONAWANDA, March 29, 1882.

DEAR BROTHER OSBORNE : Having accepted the following proposition from you :

Resolved, That "baptizo," "baptisma," and "baptismos," wherever they occur in the New Testament, always involve submersion, and that sprinkling and pouring, as modes of baptism, are unscriptural, you affirming :

I accept it on the condition that the discussion be wholly confined to the Bible, as translated by King James, together with the original Hebrew and Greek, the latter texts being the ultimate authority.

Fraternally,

L. D. WATSON.

TONAWANDA, March 29, 1882.

Dr. Watson :

DEAR SIR : Your favor of to-day received. In reply, we would say that we could not discuss the subject with the restrictions you name. Are you willing to discuss the proposition agreed upon between us with the King James version of the Bible and all other authorities as to the meaning of the Hebrew and Greek texts, the meaning of the Hebrew and the Greek texts to be the ultimate authority ? Very truly yours,

L. OSBORNE.

TONAWANDA, March 30, 1882.

DEAR BROTHER OSBORNE : In regard to your communication of yesterday I have to say : According to your proposition the

meaning of all the Greek words you name is to be ascertained where they occur in the New Testament only. Now, as the words in every book must be interpreted in the light of its own contents, and as the M. E. Church recognises no "authorities" but the Bible upon this subject; and as you claim with us that the Bible is the only rule of faith and practice in regard to all religious matters; and as you have declined to decide this question by the Bible, we must, with more reason, we think, respectfully decline to decide it by the "creeds" and "traditions of men."

Fraternally,

L. D. WATSON.

Authorities! What does the gentleman mean by authorities? Dictionaries, histories, creeds, anything of human origin that may bear upon the question. This discussion so far has revealed one remarkable fact. I had always understood, in this town and elsewhere, that the denomination represented by our dear brother holds the position that the Bible only is their creed. They look upon the Methodists, and Presbyterians, and Baptists, and Episcopalians, and other denominations, as having creeds.

If you will turn to the recent Life of President Garfield, on page 20, I think, you will find that they selected a Mr. Searles, a prominent minister in Chicago, to write up something of the religious faith of his denomination. I intended to bring the book along. Am sorry I forgot it, but you will find there a creed of ten or eleven Articles; the last one of which says, "the Bible is our only creed." That is exactly what we say. I look back there, and I find ten, I think, Articles of faith. They say, "Yes, but you have your creed written in Disciplines, and you have it written in Confessions of Faith, and you have it written in Catechisms. We do not have our creed written. It is lying around loose in our minds." So much the worse for the creed. Why? Why, because if you do



2.8
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2.2
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1.8

10

not have something that will give homogeneity, which will hold them somewhere near the line, it seems to me their doctrines will lie around kind of loosely. A man may hold the doctrine that when he dies, he has no soul—that that is the end of him until the resurrection; or he may hold that the wicked will be annihilated; or he may hold that there is no hell, or almost anything that might lie around loose in his mind. They say they have got no creed at all. They take the Bible as a whole, but have no creed; so a man can be a bundle of heterodoxy, and odds and ends of faith, and yet be a member right along. Do you not remember that that is the very trouble that Jesus had with the Jews? They had a written law, which was all right, but they had a great amount of unwritten tradition, and they were always holding to that, and talking about it, and Christ rebuked them. He told them that was the very reason they could not get to Him, because they had so much of this loose traditional creed lying around.

You know very well that that is one of the troubles with the Roman Catholic Church to-day. They hold the Bible in a kind of a way, as a rule, but they say the Church is infallible; that the Bible is true, just as the Church says it is true; and they have a large amount of tradition, which they must bring in. You know very well that the Roman Catholic Church does not hold that the Bible is the only rule of faith and practice; it is the infallible Church, and it is the vast amount of tradition that must be brought in to interpret the Bible. We, as Methodist Episcopal ministers of the Church, believe that the Bible is the only rule of faith and practice, absolutely the only rule of faith and practice, and that is the only thing that is binding upon our consciences, and upon our lives, and upon our characters.

"But," you say to us, "Why do you object? We offered to debate this question with you, and take the authorities. Why do you object?"

We object to it for two reasons.

1st. It is a waste of time. There are volumes and libraries on the subject of baptism, written for the last thousand years, and we might take five years with baptismal authorities—five years—and would not be at the end of them then. They would all contradict each other, and hence it is a waste of time, because they would not prove anything when you get through them. That is the reason why we do not take them.

We have a question to ask: I say, why do you refuse to debate the subject taking the Bible alone? I have given the reason why we do not take the authorities. Now, why won't you debate the subject taking the Bible alone? "Oh! we can't read it! We can't read it!" I understood this gentleman was a Greek scholar, a Hebrew scholar. Can't read it; can't understand it; can't comprehend it. Isn't that a marvel? I tell you, gentlemen, I have more faith in his scholarship than that. I believe him to be a Greek and Hebrew scholar. I believe he can read that Bible. I believe he can understand it, that is, to some extent—enough to talk about it. Oh yes, I have a high opinion of that gentleman, who cannot read the Bible. That is the reason he gives, understand. But there is a different reason. There is a deeper reason. There is a more cogent reason. That reason is, because he cannot sustain his claim from the Bible alone. That will appear.

Well, the gentleman says we take the Bible for the doctrine, but the dictionary is the ultimate authority for words. He has very well stated there was a time when

there were no dictionaries ; and there was a time when there were no grammars. There was a time when there was only spoken language, then it was written, then printed. But there was a time when men were reading, studying, when there was not a grammar on the face of the earth. What made the grammars ? I can tell you very easily. They studied the words to find out their relations to each other—the relations of words, that is grammar ; and when they found out their relations, they sat down, and set it on paper. They knew it first, before they wrote it, and they made one without a grammar.

There was no Lexicon. How are you going to get a Lexicon ? They could not find a Lexicon. There was none lying around there. They hunted for Lexicons, and they could not find any. "We must dig it out," they say, "there are no Lexicons." And so they studied words, and found out their meaning. They must have found it out, or else they could not have made one. In other words, I think that every blacksmith knows how to shoe a horse before he shoes one ; I think every carpenter knows how to build a house before he builds one. Why, of course they must have these things in their mind. They must know them, and then they project them from what they know in their mind. How are they going to find out these words ? They find out their meanings by the contents of the book in which the words appear. Words often mean one thing in one book and another thing in another book. I suppose my brother from college remembers how we used to pore over Homer, the first Greek poet, and he knows that there are words in Homer that have a certain meaning ; and when the next man came along he used the word with a different meaning altogether. So to save time they made a Homeric Lexicon

itself, just for the one book. So it is; a book written in one age will have words in it that mean different from those in another age, or different institutions. The words have to be understood by the light of civilization and the contents of the book.

You say "Are Lexicons good for anything, then?" In one sense, I say yes. They are only good for one thing, and nothing more, and that is to save time. Just one function—to save time, not to give the meaning. If a man had time enough, he could go and find the meaning of every word without a Lexicon; so men devote a great many years to these things in getting the meanings and putting them in. If we are in a hurry to get the meaning of a word, we go to the Lexicon and find it, and it will do; it may be right or it may be wrong. If the Lexicon precisely represents the usage of the words in that book, then it is correct and authoritative. I say *if* it does; and I suppose if men were without prejudice *they* would, perhaps. I do not know as they would then, because different men will make different things out of the same passage. But you know we all have predilections and prejudices, and when one man sits down to make a Lexicon he will be governed somewhat by his prejudice. Suppose Brother McDiarmid and I should attempt to make a New Testament Lexicon, and on coming to the word *baptizo*, he would just as like as not say that the definition was *to put in*; I would have *sprinkle* the first thing; I am prejudiced on the other side. Do you not see that men will, perhaps imperceptibly, make a Lexicon according to their previously conceived ideas and prejudices and feelings? There will be just as much difference between a Baptist Dictionary and a Methodist Dictionary as could be—all honest though, perfectly honest. If all the Lexi-

cons absolutely represented the usage of the language, and were all alike, all right ; but that is the very thing we deny. We say that the Lexicons do not represent the usage of language. The definition of a word may be correct in the Lexicon and it may not be correct, and when that is the fact in the case we cannot take it for authority. How can we ? The Bible is the supreme authority for the signification of its words,—its own words, and its own doctrines—because they are to be interpreted by its peculiar civilization, and its peculiar institutions and doctrines and religious ideas. That is the way to argue.

I am going to show you how to make a Lexicon. There are no Lexicons, and I am going to make one right here before you. There is, let us say, nothing but the old, plain Greek Testament. Suppose I open that Testament and read. I hold that any man can learn the Greek language ; never having heard the letters ; shut up in a room ; never having seen a Greek book or letter. He could make the grammar and the Dictionary, and he could read the Testament without a teacher. I have done that now, suppose. I read along, and finally come to the word *bapto*. I wonder what that means. Well, I find it first in Matthew xxvi. 23 :

“He that dippeth his hand with me in the dish.”

Dippeth, that looks like dipping ; “His hand,”—and “in the dish.”

I think it does. It looks very much like it to me. I will write it down in my Lexicon as *dip*. Going along a little farther, I come to the word again in Mark xiv. 20,

“One of the twelve, that dippeth with me in the dish.”

That sounds a good deal like the other passage ; it must be the same thing. So I put it down as a proof text, under the other. I now have two. In John xiii. 26 :

“When he had dipped the sop.”

That sounds very much like the two others. I think that must mean dip. I put that Greek word *bapto* down on my white paper, *dip*.

I come to *embapto*. What does that mean ? That must mean something different. So I find it, first, in John xiii. 26 :

"I shall give a sop, when I have dipped it."

That is very much like the others. I guess it means the same thing. I will put it down so, anyway. So I have got down dip under *embapto*, and have given the proof text. I find it again in Luke xvi. 24 :

"That he may dip the tip of his finger in water."

Tip—what does that mean ? Tip ! tip ! tip ! I conclude, from the looks of it, it means the end of the finger,—just the surface. You dip that ; that is to say, you have water here, and put that finger down until just one drop hangs to it at once,—not under the water, just enough to touch it. I will put it down just—*touch*. I give that as a proof text. I now have two proof texts, for *dip* and *touch*. I look along, and find that it occurs again in Revelation xix. 13 :

"Clothed with a vesture dipped in blood."

Vesture—what does that mean ? Clothed in a vesture ; that looks as though it was the picture of a warrior riding out of a battle field, and had his garments stained with blood,—stained. The picture seems to be, there was a pretty hard fight, and there was blood splashing around,—sprinkled and spattered about ; so I conclude from the picture that it means spattered. I might have said sprinkled, or smeared, but I think I will use the word *spattered*. I have got those three words—*dip*, *touch*, and *spatter*—and I have got one text for each one, to prove it. Some one will say, that cannot be the etymology of it,

because "*en*" means in. Well, Dr. Carson says,—I do not quote this now for my own benefit, but for my brother's: I do not believe in authorities, but he is death on authorities,—Dr. Carson says, "Etymology is no authority at all" Well, I do not care about etymology, but it is the use of the word in that text, so I put it down spattered. There I have another word made for my Lexicon. Study the text, write the meaning of it down, and by-and-by you have a Lexicon. It is simple enough; anybody can make a Lexicon.

I want to tear this little Testament up, speaking figuratively. I have here Greenfield's Greek Testament, with a Lexicon at the end. It says, "*baptizo—immerse, merge, submerge, sink;*" but does not give a scrap of a pin for proof. Do you suppose I am going to swallow that without a single passage of Scripture? Then he goes along here further, and talking around a while, he says, *immerse*, and then gives a passage, "John was baptizing in the wilderness,"—that means immerse. Now, suppose I have been writing this book, and setting down sprinkle, give as proof text, "John was baptizing in the wilderness." Greenfield assumes that he was immersing in the wilderness. It means *both* of them. He has assumed one thing, and I another. Take that text out of the Bible, and what does it mean? You have not found here what it means. This is good for nothing. This Scripture is now relegated back to the Bible. Tear the Lexicon all up and throw it away, that's the amount of it. I tell you there is a better rule than that. I am going to give Paul's rule. You will find Paul was down on dictionaries. He believed in understanding the Bible from itself. I am going to refer to one passage of Scripture found in Romans xii. 6. We have here the Divine rule for the interpretation of the Scriptures :

“Let us prophesy according to the proportion of faith.”

Faith there, you will see, means doctrine. The word prophesy means preaching, or delivering the truth, and that we are to deliver, or preach, or dispense that, according to the proportion of faith. Paul means we are to preach according to the comparison of words. That is, compare one with another. I will read you a little from authority, not for my own benefit, but for somebody else's, on this wonderful passage :

“The knowledge of faith is the correspondence of the several parts of the Divine revelation, with one consistent whole, which use was pointed out by the Apostle in his directions, Romans xii. 6. His rule, of course, extends to all interpretations of Scripture ; the parts of the Scripture must be explained according to the tenor of the whole, and in order to do this, the reader must understand and examine the whole. If he do not, he will be continually liable to fall into error. The prejudices and leanings of our own thoughts dispose us to render particular parts of the Word of God according to the analogy of our own systems, rather than according to the Divine word.”

As an analogy for following the rule of faith, we want the simple love of truth itself.

Some, while they search the Scriptures to find the testimony of Christ, receive also testimony from other quarters. This was the very source of the blindness of the Jews in our Saviour's time. Christ says, “Search the Scriptures,” not search dictionaries. The student must put word to word, sentence by sentence, chapter by chapter, book by book, Testament by Testament, until he has the whole analyzed, then he will know what the Scriptures mean, even on the subject of baptism. We are not come to compare Dictionary with Scripture ; but to compare Scripture with Scripture. But here we have had Dictionary, Dictionary all the time ; Dictionary n the right of us, Diction-

ary on the left of us, Dictionary behind us, Dictionary in front of us, and Dictionary outside and inside of us, until I am full of Dictionary. In listening to these three lectures, I probably have had what I might call an Allopathic dose of Dictionary, and a Homœopathic dose of Scripture, or perhaps an *immersion* of Dictionary, and a *sprinkling* of Scripture.

Now, ladies and gentlemen, I am going to show you that the dictionaries are not all on one side. I am not going to quote a single Dictionary for my own benefit, but for my friend's benefit. I am going to quote from Passow's Greek Lexicon. It is in the German,—the Greek explained by the German. I used to read German a little, but I do not know as I can pronounce it now. Passow gives six definitions of the word baptism. It means, *oft und wiederholt eintauchen*. What does that mean? *To dip often, and draw out*. Not dip once, and draw out, but dip often. They won't take that, of course. What is the second? *Untertauchen*; what does that mean? *Dip under*. They say, "That will do," but it means dip under, to stay. That will drown us. Oh! we will take them out for mercy's sake. *Benetzen, to wet*. How will that answer? That will do for us to sprinkle; to wet them. I cannot take that; that is wet too little. Very well, another, "*anfeuchten*," to wet a little, to moisten. That won't do; very well, I will give you another one. *Begiesen*, that means *to water*. How much? Well, how does a lady water her plants? Suppose she has five or six nice plants in her parlor, she takes them right down to the river and puts them under; that is the way to water plants! No, pour it right on and let it run down; that is the word *begiesen*. It won't do—can't take that. But we have one more here: *Uebertrinken*; to *over-drink*; to drink full, and

let it flow out of your mouth. It is the German, I believe, for getting drunk. I do not know as that would answer. I think we do over-drink sometimes, but I do not believe that that will answer. Now, these definitions are from one of the most scholarly and ablest dictionaries in the civilized world. Think of that, gentlemen ; six definitions ! and I do not believe I would take one of them.

I find Walæus' standard Dictionary, and Stephanus, and Vossius, and Bretschneider, all agree with these definitions. I believe I will give you Dr. Carson on Lexicons. You know that he is the standard authority on the opposite side of this question—Alexander Carson, LL.D. He will know something about baptism. I am so glad there is at least one. He says, "All the Lexicons are against us, as to a secondary meaning." What does that mean ? In this discussion, the action of the verb *baptizo* is the primary meaning, they say, and the result of that action, or the state afterwards, is the secondary meaning,—a kind of condition. The effect,—that is the secondary meaning. Now, Dr. Carson says that while the Lexicons will favor our first, the motion itself, the baptism, they are all against us as to a secondary meaning. He is the highest authority in the Baptist Church,—a grand man.

Let me give you now Dr. Campbell, the father of the Disciple Church. In his debate with Mr. Rice, years ago, in the West, when this Mr. Rice seemed to have been quoting, and to have thought that the Dictionaries were on his side, Mr. Campbell said this—"No learned man will ever rest his faith upon Dictionaries." No learned man will do it, and my brother does. What is the logical conclusion ? I will not draw it, though it is strong in my mind.

I am going to give another quotation from Dr. Camp-

bell :—" So say all philologists and critics of eminence." Alexander Campbell was a scholar : he was a profound scholar ; he was an original investigator, and he knew that these Dictionaries were uncertain and unreliable. Here was Mr. Rice, himself a Fedo-Baptist, hurling these Dictionaries one after the other at Campbell, and Campbell had to say, " I have no faith in them, and so say all philologists and critics of eminence." Here is this gentleman coming around here at this late day, and going back to Dictionaries. What would Mr. Campbell have thought the last three nights, to have had the Dictionaries poured down for four hours ? I want you to put another pin down there.

I think they say, that all the historians up to the thirteenth century declare that immersion was the only mode in the early Church, but the brother made the statement, without quoting the historians, excepting, I believe, Dean Stanley. He belonged to the Broad Church of England. He could not stand the doctrine of the real Anglican Church. He sustains the relation to the Anglican Church—the Church of England—which Henry Ward Beecher sustains to the Congregational Church : milk and water, hell or heaven, or anything else ; one day one thing, and one day another ; and when he quoted Dean Stanley, he did not give the evidence that Dean Stanley had for his conviction. Suppose a thousand Dean Stanleys should write a thousand books, and say that all the historians believed that immersion was the mode up to the thirteenth century,—would I take it ? I would say, " No, sir." I would say, *I am an historian, I am a lexicographer.* Give me your proof. The gentleman did not give us the proof. I think he quoted Neander. Neander says in his *History*, page 197,—"**Many superstitious persons imagined,**

from attaching too much importance to externals, that baptism by sprinkling was not valid."

Dr. Schaff[●] says, " Irrespective of other considerations, the substitution of the one-sided and scant term immersion, for baptism, would give a merely negative view of the sacrament. The sacrament does not depend upon the quantity or quality of the water, nor upon the mode of its application." That is Schaff[●]. We have as sound authority, as historic authority, for the great antiquity of sprinkling, in the early Church, as the other side ; but as he does not give any proof, we will pass on to the question.

I am going to array one scholarship against the other ; the general scholarship on both sides ; the Baptists and the Pede-Baptists.

I will take Luther first :

" Whether the person to be baptized is to be wholly immersed, and whether once or thrice, or whether he is only to be sprinkled, is not of the least consequence."

The gentleman had a large number of words—Greek, German and Hebrew—the other night, and I think he had Luther arrayed on the immersion side, and said he had " taufen " there, one of the words that meant immersion. I thought that was very strange. I had studied German considerably, and, thinks I, when I go home I will go to my old German volume and look it up. I took the New Testament, and I looked all through it for the word baptize, and in every place where I found the word *baptizo*, *taufen* was used. I think it was used every time ; and he says that *taufen* means immerse, and therefore so does *baptizo*. I had an old Lexicon I had been using awhile, and, thinks I, what is *taufen* ? what does it mean ? The Lexicon is nothing to me ; but it will be conclusive to the brother, perfectly so ; so I thought I would see just what

it meant. First, to baptize; second, to christen. Did you ever hear a Baptist or Disciple talk about christening? Catholics talk about christening, and Episcopalians and Methodists.

This is Frank Williams' Lexicon. I have got just one definition here of *taufen*, to baptize. Let me look at immerse. Of course, if *taufen* is immerse, immerse is *taufen*. Immerse, *eintauchen*, that is always immerse in the German, but *taufen* is never to immerse, that I know of.

When Martin Luther baptized a man, he *taufened* him.

Dictionaries, my brother! two good ones! I want to quote Mr. Wesley now. I think somewhere in this discussion, it has been told that Mr. Wesley said that immersion was the ancient way, and that was the mode. I am inclined to think that Mr. Wesley has been a little misrepresented. Just about one-half he said has been told, just enough to cover up the other half. You remember the other half. I will read this half.

Mr. Wesley says:

"Baptism is performed by washing, dipping, or sprinkling the person."

I say by washing, dipping, or sprinkling, because it is not determined in the Scripture in which of these ways it should be done, neither by express precept, by example, or by the word baptize.

Now you see that great scholars on the one side and on the other are arrayed against each other, plump, and of course we put Mr. Wesley against Mr. Campbell. We say, all things being equal, they knew about the same, and yet one said one thing, and one another. I see one of our legal gentlemen back there; I wish he would weigh this evidence for his own satisfaction.

I am going to array immersionists against themselves.

Dr. Cox, a very eminent immersionist, says, "Baptism does not imply the manner, but the effect—not the mode of wetting, but the condition; that is, not the first primary meaning, the action, but the secondary meaning."

Dr. Carson says it is "all against us."

Morell, another eminent immersionist, says, "Baptize bears the sense of covering by superfusion." "Thus far," he says, "we surrender the controversy."

Prof. Arnold, another eminent Baptist divine, says, "Baptize means literally, and only, to plunge."

The venerable Booth says, "Plunge makes our sentiments ridiculous." Dr. Fuller, another eminent immersionist, says, "Baptize does not denote the act; it means to immerse, no matter how the immersion is effected," and that is the secondary meaning.

Dr. Conant, who is perhaps the most eminent Baptist divine now living, says, "Baptize means to immerse, to immerge, to submerge, to dip, to plunge, to whelm, to embathe," all these things, but they all mean putting in—the act, not the condition after the act.

I like to quote these Baptist authors. It is a great comfort to me. Dr. Carson says, "Baptism means to do a definite act, expressing mode, and nothing but mode; and means through all Greek literature, to dip, and nothing but dip." There is the great Dr. Carson—he says that through the whole Greek literature, baptism means the act—the primary meaning of the word—not the result of the action at all.

What have I got? Here is Dr. Cox, who says the result, and so does Dr. Morell. Prof. Arnold says it means the act; Dr. Fuller, the result; Dr. Conant, the act; Dr. Carson, the act. Of all these great authors, half say it means the first—meaning the act—the others, the

result of the act. The immersionists have killed themselves, because they have one half of the authority on the one side, and one half on the other. I am going to make the sprinklers kill themselves.

Mr. McDiarmid says (I will make this short), "These sprinklers, when they made dictionaries, always said that the word means immerse, but when they go to practise it, then they all sprinkle;" that is to say, their practice contradicts their theory.

Suppose a man comes into court, and gives a testimony of ten minutes right along, good and square, and then turns right around, and gives a testimony directly opposite, would not the Judge say that that testimony was good for nothing? Because the man must not contradict himself; he must be consistent. But here are scholars on both sides positively contradicting themselves. The immersionists positively contradict themselves, and the sprinklers positively contradict themselves. Who are to say which is the right way? We are out at sea now; we are nowhere.

You will just have to anchor to the Bible, gentlemen. Dictionaries contradict themselves; histories contradict themselves; great scholars contradict themselves; immersionists contradict themselves; sprinklers contradict themselves. Where are they? Out at sea. They must anchor to the Bible. I am coming to something rich.

I said that the reason why these gentlemen would not take the Bible alone, was because they could not sustain their claim by the Bible alone. I am going to bring something out you never heard before.

Mormonism has been looming up lately as a great national question. The core of Mormonism is the Mormon Bible, and the core of the Mormon Bible is polygamy.

You have read all about Mormonism,—the teachings and history of it.

A certain man, named Joe Smith, had used the old Bible for a good many years. He looked through it, and saw it said that some people had a good many wives, and so on, etc. But it was never commanded, and Joe Smith searched the Bible thoroughly to find polygamy in it. He says we *must* find it; we will hunt around and find a Bible. So he figured around, and somebody wrote one. I *presume* it was Joe Smith. Just about the time he got this infernal idea of polygamy in his mind, he wrote a Bible in which the Lord said it was right! He went down here to Canandaigua, dug a hole, put it in and left it there until it got mouldy, so that the people would think it might have been there for years. After a certain length of time he dragged it out, and it was "*the Bible*." Anything different in it? Oh yes! polygamy was in it. Ah! A revelation right from heaven! He could not find that doctrine in the old one, so he made a new one, and caught people fools enough to believe it was a new one—a divine revelation. He fooled so many that the National Government has to take hold of it now. It is an ugly illustration; but it brings out the thought I have in my mind: that these exclusive immersionists, studying the old Bible over and over, found that they could not sustain immersion, unless they made a new one. And I will show you how they made a new one—how, when and where they made it.

In 1816, the American Bible Society was established. This Society embraced all denominations—Methodists, Baptists, Presbyterians, and all—and they said:

"Now we will take up collections for that Bible Society, and we will appropriate money where it is needed."

They drew up a constitution, formed a Board of Man-

agers, and appointed committees, and they said that one of the rules of the constitution was that, in the English-speaking countries, they would have the King James translation alone, without note or comment, and that if it were translated into any foreign tongue, they were to translate it into words equivalent to the words in the original Hebrew and Greek, so that all denominations would receive it the same, and not be able to put in a peculiar word for baptize or the like. That was in the constitution, and distinctly understood.

Our exclusive immersionists away out in Burmah, India, looked over the thing, and found that the old King James Bible had been used for so many years, and they had got only about one immersionist in fifty, in Europe and this country. They said :

“What is the use of circulating such a thing as that? We will never succeed with that; we can't do it.”

So they went to work and translated this word, going against their constitution, and against their own relations to the Society.

The American Board gave them money to publish it, and they supposed it was all right when it was first published.

This feeling was so strong with them, so fascinating, and so powerful, that they said we will not take a word that means “baptize,” and so many things, but one that just means “immerse.” I do not know exactly what the word is. It is a Burmese word. I have heard that the word means “to soak,” and wherever the word *baptizo* occurred, they put in that word “soak.” It was a long time before the American Board found out what was done, but just as soon as they did they said to those gentlemen : “We will cut off your supplies. You have broken your

contract, and under the constitution we cannot give you any more money for publishing such a book as this. You have deceived these Burmese too long." So they cut all the supplies off, which of course raised a little fuss ; but the majority of the Baptist Church said : " The gentlemen are not right. They should not have done that. They should have done according to the constitution and contract, and translated the Bible as they agreed to." So the great majority of the Baptist Church never would go with them.

They then formed a new Society at Philadelphia, in 1837, known as the American and Foreign Bible Society, and they said : " Now, we will keep on soaking these fellows. We will let that stand. We won't change the King James translation ; that will do for the English-speaking people ; but for the other languages, we will let that word 'immerse' be in."

Running along a little while, some one said : " You have one Bible for the heathen, and one for us. You cannot have two Bibles ; that is not right ; let us change this word " baptize," in this translation, and make them all "immerse"—Foreign, and Home too." Some said that that would not do ; that it would not look well ; and others said " We *must* go under, we will change this King James translation." So they split off, and a Society was formed, called the *American Bible Union*, of which Dr. Conant, the great American Baptist divine, was the head ; and they said : " Now we are going to have one Bible ; it will be a new one—'immerse' all the time—in the English, Japanese and all other tongues." So they went to work and made it.

I will read you just a little. I have their Testament here. It is " The New Testament of our Lord and Saviour

Jesus Christ—the common English version, corrected by the Final Committee of the American Bible Union.”

Suppose we turn to Matthew xx. 22, 23:

“But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I drink of?”

Is there anything more in your Bibles?

“And be baptized with the baptism that I am baptized with?”

They left that out. That is too much baptism, so they took it out.

In the next verse:

“Ye shall drink indeed of my cup.”

Anything else there? I think it reads in the King James translation:

“And be baptized with the baptism that I am baptized with.”

That is taken out. There are two whole verses taken out of the New Testament, called here, “Corrected by the Final Committee of the American Bible Union.” “Corrected!” I may say corrupted. Why may we not say mutilated?

Turning to Luke xii. 50, you find:

“But I have an immersion to undergo.”

I think it reads in the King James translation:

“I have a baptism to be baptized with.”

Now, immersion doesn't mean baptism; that is another word. Thank the Lord, I have got it. Immerse is one, and undergo is the second. We have got two now, according to their own Testament.

Let us look at Mark x. 38, 39:

“Ye know not what ye ask. Are ye able to drink the cup that I drink, or to endure the immersion which I endure? And they said to him, We are able. And Jesus said to them, Ye

shall indeed drink the cup that I drink, and endure the immersion which I endure."

Endure. There is a new word. Immerse, endure and undergo—there are three words.

But, ladies and gentlemen, I would say, what do you think of a claim, or rather a creed, so narrow and so exclusive that when they cannot twist the screws to suit themselves they take from? And they did take it out. Is that fair? I was going to say, is it honest? But I will let you answer. "Oh! yes," but you say, "that is the Baptist book. We Disciples would not do that." I have here Alexander Campbell's Bible. Let us see what Alexander Campbell says.

Matthew xx., 22, 23, King James' Bible, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?"

Says Campbell, "We will put the screw on that, and see if we cannot twist in some other word. I read that it means 'plunged from Heaven.' Try plunge on that text. 'Are ye able to drink of the cup that I shall drink of, and be plunged with the plunging that I am plunged with?' 'People will laugh at us; we will put the thumb-screw on and give her another twist. We will put in dip, and see if we cannot twist dip in there.' 'Are ye able to drink of the cup that I shall drink of, and be dipped with the dipping that I am dipped with?' 'That is about as ridiculous as the other. We will put the screw on again and give her a little twist.' 'Are ye able to drink of the cup that I shall drink of, and be immersed with the immersion that I am immersed with?' Some say immerse means the act. Then one act is immersed into another act. That means the result, or condition. Then a condition is immersed into a condition. That won't do; give her another twist: out it goes.

Ladies and gentlemen, I have Alexander Campbell's great Testament in my hands. Now turn to Matthew xx. 22, 23 :

"He replying said, You know not what you ask. Can you drink such a cup as I must drink? They said to him, We can. He answered, You shall indeed drink such a cup."

That is all, and two verses are out—four *baptizos*, and two *baptismas*—two nouns, and four verbs. You cannot say the Baptists took those verses out of their Testament, for here Alexander Campbell, the father of the Disciple Church, put his screws on, and tried to screw on other words; not succeeding, he screwed the text out. What do you think of such a theory as that, that will twist a whole text right out of the Bible?

I have something to read here from Revelation, last chapter :

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

They say, "That means Revelation. This is taken out of Matthew. This prophecy means from Revelation. You can take just as much as you have a mind to out of any other book." Great God! There is no language to describe such a thing.

In Luke xii. 50,—you have heard that he would not give any quarter; I will take his plan; I like such a man as that; I give no quarter and ask none,—let us take Luke xii. 50 :

"I came to throw fire upon the earth. And what would I but that it were kindled? I have an immersion to undergo."

Thank the Lord! I thought, perhaps the Baptists had put that definition in, "undergo," and it would not have

been supported. But here is Alexander Campbell, who says it don't mean to be baptized, but to undergo.

Take Mark x. 38, 39, Alexander Campbell's Testament :

"Can you drink such a cup as I am to drink, and undergo an immersion like that which I must undergo? They answered, We can. He said to them, You shall indeed drink such a cup as I am to drink, and undergo an immersion like that which I must undergo."

It is undergo all along there.

We find that in Matthew xx. 22, 23, he has left out four *baptizos*—four of the original Greek words—and two *baptismus*, the nouns. Six words left out.

In Mark x. 38, 39, he renders *baptisma* by undergo four times.

We have at least three definitions given by the immersionists themselves, viz. : endure, undergo, and immerse. I want to say here, it is possible that some of these critics may say, Well, we guess these texts in Matthew were borrowed from Mark, and so they can be left out. But how could Matthew borrow any from Mark, when his was written long after Matthew? How do you know it was borrowed? Because some old manuscripts simply said it was doubtful.

I will take the New Revision. The New Revision is just out, and the civilized world have examined the manuscripts from beginning to end—the whole of them. Now, ladies and gentlemen, you will find that in the Revised New Testament those words are all left in there, showing that they were all in the manuscripts. What do you think of a theory that is pressed so sorely, it causes a man to say, I must take out something from the Bible if it don't suit my theory!

We have here, then, in the result of these Bibles, three

definitions : Endure, undergo and immerse. Suppose I say, you can take immerse, and I will take undergo. Can you undergo sprinkling ? I guess so. *I* have undergone it. It did not kill me. Can you endure pouring ? I guess you can. A good many have endured it, and have not died through it.

I am very thankful for your long patience. To-morrow evening I shall lecture on baptism—I won't say mode or modes. I think we will make it comfortably warm. I hope to see you all to-morrow. I enjoy this first-rate. I am glad at the way things come out.

DR. WATSON'S SECOND REPLY.

(Fifth Night.)

Ladies and Gentlemen,—

I hope you will be patient with me to-night. I shall not keep you any longer, perhaps, than last night. I have arranged my best thoughts with which to close the lecture, and I hope you will hear me through. I read the commission, Matthew xxviii. 19:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

I think it was advertised that I would lecture on the mode of baptism. Perhaps I had better say modes of baptism.

Baptizantes, baptizing them; the thought is in the word “baptizing,” and especially in the two words, “baptizing them.”

I take it that this word expresses *action*, and *only action*. If it puts a person into a condition, we have nothing to do with that. If it kills anybody, we have nothing to do with that. We have to do with the simple command to perform the action.

This term “baptizing” is a generic and not a specific term. It simply means action, but does not express the mode or modes of action. Baptizing is acting, and baptism is action. This action is action with water, called baptism. Suppose I illustrate what I mean. Suppose we take the word motion. That includes every motion possible, every kind of motion, every mode of motion. That is

to say, motion is a generic term, and then if there is any particular motion, that is expressed by another word. So I think, as I said some time ago, that baptizing is not sprinkling, baptizing is not pouring, baptizing is not immersing; it is baptizing. In other words, it is performing an action. It may be sprinkling, it may be pouring, it may be immersing; it may be one of these, it may be all of these. From the commandment, or commission here, it is impossible to tell what the motion is—what kind of motion it is. It is absolutely impossible. There is not a man living or dead that can tell, that I know of.

You know I shall not quote any authorities for my own benefit, but I will quote for my brother occasionally. Let me quote a remark or two, as I did last night, from Prof. Arnold. He says :

“Baptize means literally, and only, to plunge.”

That is, it is only an action. “But it is a specific term,” you say. It may mean that; it may not; but he is right in saying it means an action.

Take Dr. Conant. He says :

“Baptize means to immerse, immerge, submerge, dip, plunge, whelm, and to embathe.”

Every one of those words express action, and Dr. Conant is right in saying that this word means action, and only action.

Dr. Carson says :

“Baptize means to do a definite act, expressing mode and nothing but mode, and means to dip, and nothing but dip.”

I think Dr. Carson, the great critic, is absolutely right in saying that the word itself means motion and nothing else; but I will say that by-and-bye, when he comes to apply that motion, he is altogether incorrect, whatever may be the motion meant.

In this command, the motion is in the element ; it moves toward the subject. That is important. Remember that.

This is clear from the words, " baptizing them." Do you see ? It is not they going toward the baptism ; it is the motion of the element going toward the subject. Do you understand ? I think you do. Of course, this absolutely excludes immersion as practised, as the subject is applied to the element in immersion.

I know my brother said that if a person would risk it, and lie down, he would pour water on him till it covered him. In that case, he would apply the water to the subject, and come within the definition, but I would not practise it that way. I never saw anybody do that ; they always move the subject toward the element, instead of the element toward the subject ; that is fundamental.

Now, it is a general law that God moves all His blessings towards the subject. It is an absolute law, I believe, excepting this practice of immersion that moves the receiver towards the blessing. It is a little singular now that God makes that universal rule, and in this particular case makes the exception. It is a little singular.

I have some principles which I think will be profitable, and I hope you will take them down.

This baptismal action is either literal or metaphorical. The literal has two parts—the real and the symbolic ; the real is always internal, and the symbolic action always external.

The metaphorical action is either motion down or pressure ; neither has a water symbol. Those govern me a great deal. I wish you would retain them as far as you can.

" One baptism,"—this unity consists in motion, though there may be different kinds of motion. The unity is in

the generic motion. You remember that my brother, when asked this question, said that "one baptism meant one immersion." Now, if we succeed in showing—and I think we will—that there is no immersion in the Spirit, then his definition is defective. This one baptism or one action covers the literal, both real and symbolic. Those are fundamental principles. I do not know whether you get them in your head or not. I think perhaps you do.

I come to what I call real baptism or spiritual baptism. I call that real or spiritual action. It is the spiritual action called baptizing, or baptism. It is found in many places.

I will give just one. Matthew iii. 11 :

"He shall baptize you with the Holy Ghost, and with fire."

There is a spiritual motion called baptizing. It is the mode of spiritual action, or baptism. What is it ? From the Scriptures, I take it, it is pouring ; spiritual baptism is pouring.

We read in Joel ii. 28, 29 :

"It shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy ; your old men shall dream dreams, and your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

Acts 2nd chapter, commencing the 1st verse : "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

That seems to be certainly the fulfilment of the promise in Joel. Then there are passages in the New Testament

that show that this outpouring of the Spirit was called baptizing, or baptism. You will observe that the element moves towards the subject, not the subject towards the element. You see that law holds here.

But my brother will say: "How do you know what 'pouring' is? You have to go to the Dictionary." Well, I have an idea that everybody knows what pouring is. If we had time to look through further, and compare, I think we could determine that it was something—some liquid, or kind of substance, that is coming down.

If you see some one pouring out water, you say, "What are you doing?" They answer, "I am pouring out water." I suppose somebody in the first place said pouring. If they had said "throwing" water, or "tossing" water, or "drinking" water, or anything of that kind, it would have been just as well. The name does not amount to anything. It is the thing. But I think that my brother will not endeavor to expose his position by calling up the fact that he don't know what is meant by pouring.

In this case, the Spirit came down upon the person. The question is, whether it was an immersion, or whether the Spirit was poured: in other words, whether the Spirit was moved towards the subject, or whether the subject was moved towards the Spirit, and immersed in it.

You remember the effort that my friend made to try to show that instead of its being the element poured out—moving towards the subject—it was an immersion by the subject being moved toward the element. I thought it was a complete failure at the time; I think so now.

Now, what in regard to the first promise in the New Testament about that baptism? It is in Luke xxiv. 49:

"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

I was rather attracted when the brother read that promise. He paused and made an emphasis on *endued*, repeated it several times, so as to have you particularly notice. And then you remember that he said that *endue* meant to enclose, to surround, to envelope, to immerse.

I thought it strange at the time, and I thought, is it possible that *endue*, the Greek word *enduo*, means to enclose, to surround, to immerse? I thought as the gentleman had consulted Dictionaries so much, he certainly must be correct, but looking in my little Greek Lexicon—Greenfield's—the first definition I found was *to enter*.

I next turned to Robinson, the book which my brother quoted from here, one which is used in all the Pedo-Baptist seminaries and elsewhere, and a very able work, I think. I turned to that, and found that the first definition given was *to go in*; second, *to enter in*. That is just what we say, exactly. Now, understand that I would not give a row of pins for that book; I would not give the flip of a penny for it. *This* is my book—pointing to the Bible—but I just wanted to show you that his own authority is against him. You say, “How do you know that that word there—*enduo*—means *to go in*, without a Dictionary? How could you tell it by the Scripture?” I will turn over to where the promise was realized, on the day of Pentecost, and it says there that “they were all filled with the Holy Ghost.” The promise was that the Holy Ghost should go into them—enter in. And when the promise was realized, it was said “they were all filled with the Holy Ghost.” The simple question is, how do you fill anything? I was really glad that my brother said one thing, for it is so true. The way he tried to get out of that was this, and instead of getting out of it, he got into it all the worse. He said that the word “they” there does not refer to the bodies of those men; that “they” means the souls.

Suppose you take the bodies off now, and have the souls themselves, and suppose the souls were filled. How do you fill a soul—on the outside, or on the inside? I am going to show you how the brother would fill a soul. Imagine I have a jug here, with an aperture in the top. This is a physical and that is a meta-physical illustration, but I will give you the idea from a physical. This jug he is going to fill with molasses, say. Well, he takes up something and commences pouring, attempting to fill it, but pouring on the outside of the jug down the side. He pours for an hour, and keeps on pouring, and might stand there and pour all day and there would not be anything inside. But just as soon as he commences to pour into that aperture he fills the jug, by pouring inside and not outside.

He said that the Holy Spirit filled the soul by coming on the outside and enveloping it. I think that the idea is, whether it was the body or the soul—whatever it was—it went inside and not on the outside. I think that is settled once and forever. The worst is to come yet.

To prove that it meant outside, he said that it was the same word that was used in 2nd Corinthians v. 2, where Paul says, "To be clothed upon." You know how a person is clothed upon. The clothes are put on the outside, and he says this *enduo* is the same word that is used in that text. *If it is, of course he has the argument.*

Thinks I, is that so? I sat there cogitating and wondering if I had read that for twenty-five years and never understood it before. So when I went home, I went into my study and took my old Greek Testament, looked, and what do you think? My dear brother stated here, that it was the same word used in that text. Well, now, *it is not.*

I was really sad; I was sorry. There is just this about

that matter—only two things : That my dear brother either knew that the word was not there, or he knew it was there. If he didn't know it was there, what did he say so for? A distinguished scholar, coming all the way from the city of Toronto to teach us Greek, makes that statement, and did not know the word was there then. "Well," he says, "I plead guilty of ignorance."

By Mr. McDIARMID—*It is there.*

DR. WATSON—I will explain this, my dear brother. I am going to tell the whole truth. You told a part.

He either did know it was there or he did not. If he did not know it was there, I do not think he should have gotten up and said it was. I think a man had better know a thing is there before he says so. If he knew it was *not* there, then what? I won't say what. I will let you say what.

Now, I tell you it is there in one way. The word there is "*epi-enduo*," made up of *epi*, the preposition—which means *upon, around, or on*—and *enduo*, and they being put together, of course will make the thing come on you, and then the *epi* will make the thing go *around* you. It is a different word, you see. The brother said that that word was there, and it is there, but it is only half of the word. It is a compound, which means a very different thing. I suppose the brother must have known just what it was. He said it was there, and by telling half of the truth perverted the whole truth. He is not the first gentleman who has done that kind of thing.

By Mr. McDIARMID—Will you read that to the audience? (Offering Dr. Watson the Greek Testament, open at the place.)

DR. WATSON—I will read it just when you don't want

me to. I have seen steel traps set for rats before. There was an old gentleman some years ago who had a wife, and it happened that she was, I think, his half sister. Her name was Sarah; she was Abraham's wife. And when they were going down into Egypt he said to her, "I will say you are my sister." Well, she was his sister, but he meant by saying "She is my sister," "She is not my wife." He told just half the truth, and perverted the whole truth. Now, *enduo* is one thing, meaning to *go into*, and *epi-enduo* is another thing, to *put on and around*.

I feel sad. I am sorry to have to say that, but nevertheless it is so.

By Mr. McDIARMID—*Enduo* is there without the *epi*.

Dr. WATSON—Just wait a moment. I tell you what I will do, ladies and gentlemen. If that is a mistake, I will say so before this audience when I see it.

By Mr. McDIARMID—Will you look at it now? (Offering him the Greek Testament.)

Dr. WATSON—No, not now. I tell you, ladies and gentlemen, I will be most happy to confess my error, if it is an error, before this audience on to-morrow evening, when I have looked at it.

By Mr. McDIARMID—That will do.

Dr. WATSON—It is just possible that his Testament may have the word in it, and mine be without it. It is possible the Greek Testaments may differ, but I looked in my Testament, and that is what I saw. If it is an error I will confess it, and beg pardon for the error.

Let us turn to that fire baptism. It is in Matthew iii. 11 :

"He shall baptize you with the Holy Ghost, and with fire."

You know my brother does not like fire very well. He likes water. We Methodists like fire. I have been always trying to hold that fire on to the people, and not so much

water. I have understood that matter entirely different, and I am going to show you he is mistaken and I am correct.

Brother McDiarmid has stated that all through the Bible fire was a symbol of destruction. I think it is in many places, but I think in many cases it is a symbol of purification. Let me quote :

“And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”

Now, the brother said that this fire was put upon the wicked to destroy them ; and when John said, “He shall baptize you with the Holy Ghost and with fire,” that he meant he would baptize the ones that had repented with the Holy Ghost, but that he would baptize those who had not repented with fire and destroy them.

That is an old idea of many years ago, and it is not founded at all in truth. I will tell you why. Imagine a large platform divided into two sections. Now, you know, there were two classes that came to John's baptism—those that repented and believed in the coming of the Messiah, who came down to be baptized, and another class that came down and did not repent, were skeptical, and did not believe in the coming of the Messiah. He said to them on the one hand,

“O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance.”

He would not baptize them. Now, here were these classes that he had baptized, and over here I will say were the classes he had not baptized.

The way he explains it was this. He said to them, “I baptize you with water ; He will baptize you with the Holy

Ghost, and He will baptize you with fire." Now, I say the fact is here. The sentence shows that the same persons that had repented he baptized with water, and the same persons he baptized with water, why Christ would baptize with the Holy Ghost; and the same persons that were baptized with the Holy Ghost, would be baptized with fire, which is shown by the Greek word *kai*, so that this fire sentence is directed to the same persons baptized with the Holy Ghost that he baptized with water.

And the sentence about the chaff after that; that is disconnected. He then turned his attention to them on this side, saying that they should be burned up as chaff. In looking through several authors, I find that there would have been an insuperable difficulty to have confined fire to the unbelievers there. So that we hold it clear—and it is clear from that conjunction—that the fire is to be with the Spirit, and both upon the class that he baptized with water.

What is the simple thing symbolized here? Take Cornelius, Acts x. 45-48 :

"And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

I have heard it said that some people did not think it hardly right to pray that they might be baptized with the Holy Ghost. Here they had prayed, and they had received also the baptism of the Holy Ghost.

We find then that this is a clear case. When they were baptized with the Spirit, they were immediately baptized with water, which symbolized externally what had been done internally. So we hold the water symbolizes the work of the Spirit.

This brings us now to a new idea, viz.: the symbolic action of water baptism. We said Christian baptism is a symbolic act. We now want a term to express not only the act, but the quality of the act.

Every act with water is not baptism. Suppose I go along a river, and toss a stone into the water, and it goes down. That is not baptism; it is an action. Though there is water connected with it, and around it, it is not baptism, because it lacks the quality of the action that constitutes baptism, and that quality is expressed by the term "purifying."

Now, we want a term to express that. I remember somebody asked Bro. McDiarmid the question whether the word *baptizoon*, in the New Testament, was ever defined by another Greek word—a synonym, and he did not know of any such instance. I knew of one. That you will find in John iii. 22-26, and this is a very important point right here.

"After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized."

He had been up in Galilee, and now he came down into Judea.

"And John was also baptizing in Ænon near to Salim, because there was much water there: and they came and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him."

The picture was this: Jesus was at Ænon, or near

there, baptizing, and John was there baptizing, and the most of the people were going to Jesus and were being baptized, and that seemed to create a curiosity in the minds of the Jews; so some of them came down there and spoke to John's disciples, and they got into a controversy about purifying. They were talking about baptism, but *katharizo*, meaning to purify, is a synonym of *baptizo*—a Greek synonym—and it is the only definition of *baptizo* in the New Testament that I know of. I do not think there is another one. So this is a Bible definition, that *baptizing* was *purifying*—a symbolic purifying.

I will read another verse or two from the Bible. John i. 19-25 :

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?”

You know it had been prophesied that the Messiah would come, and would anoint, and do a good many other things, and they were looking for Elijah to do it, or for Christ to do it; but they saw John purifying—baptizing—and they said, What are you performing this office for? Are you Christ? No, he said. Are you Elijah? No. What are you baptizing for?—showing that they were looking for this Messiah to come and do this purifying Himself. That showed it was a purification.

In regard to that word *yarad*, we will go back to the old Hebrew name in the Old Testament. I find that they must pronounce words differently in Scotland from what they do in America. I notice my brother was pronouncing his Hebrew on the first syllable. I believe there is no dissyllabic word in the Hebrew that is pronounced on the first syllable; every one is on the second. The rule is in Latin that all dissyllabic words are pronounced on the first syllable and never on the second, and in Hebrew it is just the other way. My brother was saying *yá-rad*. It is *ya-rád*.

I noticed he pronounced Greek very strangely to me. I heard him say *hudāti*. It is *hūdati*. Also the word *baptismōs*. There is no such word in the New Testament. It is *baptismōs*.

This word *yarad*; now he had a good deal of fun with it; now I am going to have a little fun with it. I said that *yarad* was the word for immerse. I think he denied that, and made a good deal of sport of it. Now we will see.

Turn to Exodus xv. 4-5:

“Pharaoh’s chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them.”

If there ever was an immersion, it was of the Egyptians in the Red Sea, and that is *yarad*. I noticed that the brother did not comprehend at all my idea of *yarad* being the equivalent of immerse. It is the action we are looking at, not the mere circumstance, because there were so many metaphorical circumstances around these things.

You will find this: that immerse is just one motion downward, and *yarad* is just one motion downward, every time. There is no exception in the Old Testament,

He said *yarad* was used when the angels were *coming down* the ladder. He asked how could a person be immersed by coming down a ladder ?

My brother says he immerses by putting down and bringing up. Why, is it not just as easy to immerse a person going down a ladder as going up ? Now, you will find that this *yarad* is the exact equivalent of the classic word *baptizo* when it is used meaning to go into water: that is, it goes in to stay in. That is the meaning of *yarad* ; that is the meaning of the classic word *baptizo* when it means to go into water.

About that word *tabal*. I noticed the brother spelt that word *taval*. That may be the way it is spelt in Canada, or that they write it in Europe, but it is the first time I ever saw it. I want to say that this *tabal* is a word that never means to immerse in the Old Testament, that I know of, and I cannot find a single case. I think it occurs fifteen times, and in those cases it does not mean to immerse once.

I want to tell you something. *Tabal*, the Hebrew word, has in itself the force of the two motions: *going down* and *coming up*. I think that somebody asked the brother the question whether *baptizo* or some other word meant immerse and emerge, and the brother said there was not a word in the Bible that had the two meanings of immersion and emersion in the same connection. I will risk my reputation on Hebrew, at least, to say that this *tabal* always has two motions—the force of two motions in itself. It means to dip, and you cannot dip without two motions.

Suppose you ask your little daughter to go out, and dip some water out of the cistern with a pail, what do you mean ? You mean that she will go and dip the pail down in under the water and bring it up again. Do you suppose she would have but one motion, and dip it in and leave it in ? *Tabal* never means to immerse wholly.

Now, then, I want to show you the relation of this Hebrew word *tabal* to *bapto*. You will find this, that inasmuch as *tabal* must have two motions, to go down and up, when the Seventy translated it into Greek ; for *tabal* they used the word *bapto*, which has two motions—down and up. It is the precise equivalent of *tabal*, and the translators of the Hebrew into Greek knew it. They put in *bapto* for *tabal*, and when the King James translators put it into English, they, knowing that *dip* meant exactly what *bapto* did, consequently put it dip ; and you will find that *tabal*, *bapto* and *dip* all mean to go down and come up ; they are all three equivalents.

Let me give you an illustration :

“ And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent.” (Numbers xix. 18.)

That is, he shall dip his finger in and sprinkle. He could not sprinkle unless he took his finger out. If you come down to *bapto* in the New Testament, it means the same thing always.

In regard to the relation of *bapto* to *baptizo*. I think the brother was asked what it meant, and he said that *bapto* meant a little more than *baptizo*. Well, if *bapto* means to dip, and *baptizo* means less than that, then what ? It don't mean dip at all.

Very well ; now we come to the Mosaic purifications. I will refer you briefly to these purifications. There were certain purifications in the days of Moses—for example, first, the priests ; second, the Levites ; third, the lepers ; fourth, the expression of purification ; fifth, the cleansing of a dead man ; and sixth, of the people. Those were the Mosaic washings or cleansings ; but none of them were by immersion. It is absolutely impossible to show that any of them were by immersion.

Suppose we look at the word *baptizo*. I will refer to Naaman. Now, I understood the brother to say that this Naaman was cured in some way by a miraculous interposition, and that it was not a cleansing or purification. You will find in Naaman's case, it was not only a healing but also a purification. He was dipped seven times in Jordan, and he was clean,—not only cured, but purified and clean. We have one other case in Isaiah xxi. 4. We find that this word *baptizo* occurs twice in the Apocrypha. I have both sentences from the Apocrypha here, but I see it is warm in here, and I would detain you too long, so I think I will not read them. So in all these cases where *baptizo* occurs, it means purification or cleansing. The question is, did the inspired writers of the New Testament use the word *baptizo* in the sense of cleansing and purifying? I think they did.

Let us look at Mark vii. 4 :

"And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing—[that is, *baptizing*—of cups, and pots, brazen vessels, and of tables."

There were pots and brazen vessels and cups, and the translation says tables. I think it had better be rendered *couches*. It is either *couches* or *tables*. It is a conundrum. The question is, of course, the purification. How did they do it? Some would say that these were seats that they laid down on, six or eight feet long, and that they were fastened around to the walls. I see Dr. Carson is inclined to admit that. But what do you think Dr. Carson said in explanation of bathing those tables? He did not say they were baptized in a dish-pan, but he might as well have said it. He said very likely these seats were put together in such a way that they could be taken apart

without much trouble, and then immersed, piece by piece, after which they were all put together again. Three times a day they took them apart, and put them together, and sat down to eat. It would need a lot of carpenters standing there all the time, with hammers and saws and chisels, to take them down and put them up. It seems to me that a claim must be hard pressed, for a man like Dr. Carson to say that they would take those seats down three times a day, and put them together again, just for the purpose of immersing them piece by piece. I think they just sprinkled them. They would have been fearfully wet to sit down on three times a day if they were immersed.

I want to show that Paul used the word in the same way. Hebrews ix. 9-13 :

“Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ”—

You will see that Paul recognized the fact that these were ceremonial purifications, by sprinkling. He said they were purified by sprinkling. I do not think you will dispute that. I think that is a demonstration of the case.

Now, the question is, did the writers that wrote the gospels select this word *baptizo* from the Septuagint, or from the classic Greek ?

You know they did not like the heathen, and would not have anything to do with them if they could help it. They were perfectly familiar with this word *baptizo* in the old Septuagint version; and it is certainly a fact, that all the quotations made in the New Testament were made from the Greek Septuagint, and not from the Hebrew, which shows that these New Testament writers were reading the Septuagint, and quoted from that every time, and not from the Hebrew. They would not go out into the classic Greek, among those heathen, and get all contaminated with them, as they supposed.

Now the question is, what about this clean water in the Old Testament? I know my brother said that there was not a case in the Bible where clean, pure water was used for sprinkling; it was always mixed with ashes, blood, or something else; and he is right. If that is a fact, how are you going to account for the pure water that was to be sprinkled on somebody? It was not under the old dispensation; he admits that.

Ezekiel xxxvi. 25-28:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

There he says, "I will sprinkle clean water upon you." It was not under the old dispensation. Is it done now? If it has not been done in this dispensation, when is it going to be done? In the next? There is no next. So that this prophecy and this pure water must refer to bap-

tism. There is nothing else that I can possibly see; it is by sprinkling; here is the declaration and there is the mode, away back in Ezekiel. Ezekiel was a Pedo-Baptist, or he would have been if he lived in these days.

Isaiah, 44th chapter :

“ I will pour water upon him that is thirsty, and floods upon the dry ground ; I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses.”

He says, “ I will pour clean water upon you.” If it was not for purifying, what was it done for ?

I will come to the classic Greek ; I say that in the classic Greek *baptizo* does not mean immerse in every case. I will give one or two examples.

From Plutarch :

“ The wounded soldier *baptized* his hand in the blood, and wrote upon the trophy.”

He baptized his finger and wrote. He did not baptize the whole hand in the blood. It is clear that he dipped his finger into the blood and wrote.

I will give you one more case :

“ A bladder thou mayest *baptize*, but there is no decree for it to sink.”

That is, an inflated bladder on the water, swimming around, was baptized ; but there was no decree for it to sink. I would like to see you sink an inflated bladder on the surface of the water. I am not particular about that. I am willing to say that in classic Greek it does mean frequently to immerse.

Now, it is a fact, in every case where *baptizo* is used in classic Greek, meaning to *go into water*, it goes in to *stay in*, every time. Somebody asked the brother here whether *baptizo* in the classic Greek, and Hellenistic Greek, meant

the same thing, and he said it did. If it does, then *baptizo* in the New Testament means *to go in and stay in*. Do you see ? And my brother admitted that the other night—that the word *baptizo*, used in the great command that I read, was to put them into water, but not to take them out again. Somebody asked how about that ? and he said that is what it means ; he says, “ We take them out for mercy’s sake.” As it is commanded to put them in, and there is no command to take them out, I am going to show that the brother must take one of the horns of this dilemma. He has got to put his candidates in, and *keep them in* until they drown, or he breaks the commandment. What shall he do ? I believe in the command to do it ; but do you think that the Lord will command us to do a thing, and then allow us to break the command for mercy’s sake ? He enjoined us to keep the command. *We* keep it, but he don’t keep it ; he acknowledged he breaks it for mercy’s sake. I would not break one of God’s commands for all the mercy in the world. I would drown them all before I would do it. Abraham was commanded to kill Isaac, and he said “ I will do it.” This man would not have done it. He would have refrained from it for mercy’s sake.

But there is another thing worse than that. He says that baptism is the condition or the state of being enclosed in water—that is baptism with him. It is not the action, but it is the result of the action. If the person is baptized, when the water is all around him, what is he going to do when he takes him out, and the water is all off him ?

We hold that baptism does not consist in having water around them. The baptism is in the action. According to his definition, the water is off just as soon as they are baptized, and you will have to do it over again. I think that this is clear as a sunbeam.

What about these prepositions, *eis*, and *ek*, and *en* ? I think somebody asked the brother the question, What was the prevailing meaning of this *eis* ? and he said the prevailing meaning was *into*. I will show you whether it is or not. The prevailing meaning is *to—unto*. I will tell you the reason why. From use in practical life we go *to* a thing more frequently than we go *into* a thing ; consequently the prevailing meaning is *to*. You will find that this preposition *eis* is rendered *to* five hundred and twenty-eight times in the New Testament, and a great many times by other words—not *into*. I will give you the Lexicon now ; that settles the whole question. I read from Passow's great Greek Dictionary. What does he say ? He says the first meaning of *eis* is *direction towards* ; the second meaning is *motion to* ; the third meaning, *motion on* ; the fourth, *motion into*. You know very well—or I suppose you do—that the prevailing meaning is always put first in the definition ; the second, less prevailing ; the third, less prevailing ; and the fourth, never prevailing. These Lexicons are not worth a flip to me, but they are the end of controversy with him, so far as the meaning of words are concerned, because they are in the Dictionary.

Matthew xii. 18 :

"Behold my servant, *into* whom I am well pleased."—*Eis*.

Matthew xii. 41 :

"Because they repented *into* the preaching of Jonas."

Matthew xv. 24 :

"I am not sent, but *into* the lost sheep."

Pity the sheep, and somebody else—" *into* the sheep."

Matthew xviii. 29 :

"And his fellow-servant fell down *into* his feet."

Alexander Campbell—I like to bring him in, because

everybody thinks so much of him—in his Bible, 1st Corinthians x. 2, says, “Immersed into Moses.” There were three million Israelites, and they were all “Immersed into Moses.”

This word *en*.

“They that take the sword, shall perish *in* the sword.”

It would be a hard death to perish *in* a sword.

“There was in the Synagogue a man *in* an unclean spirit.”

We read a good deal about having unclean spirits *in* a man, but never before did I read about a man’s being inside of an unclean spirit.

About this word *apo*. It is the word by which Christ came up out of the river—up out of the water. What does this *apo* mean ?

“Let him come down *out* of the cross.”

“Shake the very dust *out* of your feet.”

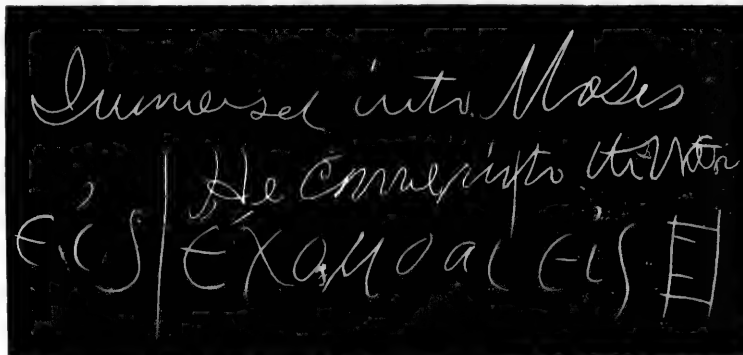
Suppose we take *ek*.

“For the tree is known *out* of its fruit.”

“He agreed with the laborers *out* of a penny a day.”

“The baptism of John, whence was it—*out* of heaven or *out* of men ?”

So much for that. The brother was right in saying that *eso* is *within*, and *ekso* is *without*. We have an idiom in the Greek. I will show you how it is in the English:—“He came into the water.” (Going to the blackboard and writing.)



You will observe that this "into" is a *double* preposition. The idiom of this Anglo-Saxon is, that you have *two* prepositions:—*to*, that would lead him to the water; and the *in* here, puts him *in*. Now, I will show you here the same idiom in the Greek form. The idiom in the Greek Testament is this,—and it is so in the classic Greek also—that when you have a verb of motion, the verb to come, for instance, you have this *eis*, being the same thing as our *to*, which brings you into relation with. The *eis* would bring this man here, but now, if he wanted to go inside, to be enclosed, there must be another preposition on this end of the verb. So that this is a general law in the New Testament Greek, when you have a verb of motion, simply expressing locality, one preposition is used, *eis*, which brings you up *to* a thing; but when the idea of going *into*—being enclosed—is desired to be expressed, you always have another preposition on this end of the verb. That is true, without a single exception in the Greek Testament.

In the case of baptism, you find only the one preposition which brings you *to* the water. If you had a preposition on this end of the verb, it would take you *into* the water, and cover you up, but you never have.

"Well done, good and faithful servant, *enter into* the joy of thy Lord."

There is a double *eis* here. I do not think my brother looked at that.

By MR. McDIARMID:—Yes, he did.

DR. WATSON:—The one *eis* takes him up *to* heaven, and *he* says *we* will leave him there; but the other *eis* takes him *in*. *We* are going *in*. *He* will stay out, if he has only the one *eis*.

I want to read one passage that the brother commented

on. I think he made a great mistake, and that is in the case of Philip and the eunuch. You will remember that the brother said here, that we said this *eis* took them *to* the water. They drove along and came up *to* the water; and he said, now, if they are up *to* the water, how could they go down *to* the water after that, unless they backed away, and went up to it the second time ?

He says he looked at it, but I looked at it too. This is the fact in the case. "They came unto a certain water." That "unto" is not *eis*, it is *epi*—that is, in the neighbourhood of it, towards it; and the eunuch did not say, "here is water;" he said, "see water;" they were not up *to* it yet. You will find several intervening verses there, and after that they had the examination. They went on perhaps a quarter of a mile from the time they first saw the water, and then it says:

"He commanded the chariot to stand still, and they both went down."

Katabaino eis. There is one word there for "went down," not two words, as in our translation. *Katabaino*—*Kata*, which means *down*, is connected with *baino*, to go. It shows the origin of the motion was up in the chariot; the *kata* took them out of the chariot, the *baino* going down, and the *eis* *into* the water.

There have been years of controversy over that little *eis* right there, and if they wanted them put into the water, why didn't they say *eso* ? It would have stopped hundreds of years of controversy. The fact is, if the writers had tried their best to keep a man out of the water, they could not have succeeded better. They had plenty of ways to have put them right in there, so there would not have been the slightest question.

There is just one other case I wish to call your attention

to, and that is in regard to the baptism of Cornelius. You will remember that it was said, "Who shall forbid water?" What does that mean? Did he say, who shall forbid taking these persons to the water, or who shall forbid the water? *Koluo* is the word Jesus used when He said:

"Suffer little children to come unto me, and *forbid* them not."

He meant you must not forbid the children coming to Him. The disciples objected to it, but He said, "*forbid* them not," and they brought them. This is the same word that was used when the children were to be brought to Him, consequently this water was brought there. Do you suppose they went down there and brought up the river Jordan; or do you suppose they went over there and brought the springs of Ænon? Whatever they did, they brought the water to them, right on the spot; and if my dear brother can show me from the New Testament that there was one single instance of a person being taken into the water and immersed, on next Friday, at 10 o'clock, I will ask him to take me over to the river and immerse me, and I will give him \$25 for his trouble. There is not a man who can do it. It is not there.

I should like to talk upon the subject of Infant Baptism, and also upon the Design of Baptism, we having had now five nights or more, and I hope my brother and I shall have these subjects to present hereafter.

MR. McDIARMID'S FIRST HALF-HOUR ADDRESS.

*(Fifth Night.)**Brother Chairman, and Christian Friends,—*

I trust that as we are all here this evening in the providence of our kind Father, who ever watches over us and catches the falling sparrow, that we are here desiring to know His truth, and His truth only. I must necessarily be very brief on each point, as I have to reply to two speeches of two hours each in the first half-hour of this evening.

Of course, it is very flattering and very pleasant to me to hear a Doctor of Divinity represent me as coming from Canada—a very Goliath of Gath, who “had swept the board” in the Dominion of the Queen—and I believe even some of the Western States had to go from the board—and who is now here in New York State, to go through the East and South, I presume! Of course, such a representation is very flattering to me, but I have heard it so often, it is becoming slightly stale. The first man whom I met in discussion, in Canada, told the same tale, that I was a Goliath—a Goliath that would be slain with that same pebble from the sling of David. I still live, however. I fear that their slings need some readjusting, or that they themselves require more practice, before they are worthy to be calling themselves the “David coming in the name of the Lord.”

I shall seek, so far as I can, to treat the whole question seriously and courteously; and as my friend gave me cre-

dit for being "gentlemanly," though "weak," I must be as gentlemanly as possible, and as strong as may be convenient. I shall not even tell him that his speeches are weak but gentlemanly, for it would not be true, and perhaps it would not be gentlemanly.

The distinguished speaker, on the first evening, seemed anxious to run off into a discussion of the quarrel between the Baptists and the Bible Society. I am not here in defence of the Baptist Church or of the Bible Society, but I would just tell him that he did not give a correct account of that matter. He is not posted on the question. If he will read the *Independent*—a Presbyterian paper of New York—he will find that the editor of that paper charged the Bible Society with the most outrageous obscuring of the Word of God; but I leave that question with the *Independent* and the Baptists.

Again: my friend sought to beget some prejudices against me, by first linking me with Alexander Campbell, and then taking Alexander Campbell to task in a very severe spirit, to say the least, charging him with leaving out that verse from the Gospel of Matthew, where we read in our New Testament the words of our Saviour: "I have a baptism to be baptized with." (Matt. xx. 22, 23.) He charged him with *corrupting* the Word of God, and then applied to him that passage in Revelation:

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

I was not sure but he was going to keep Mr. Campbell in purgatory for some time to come, he seemed so determined about it. I asked for five minutes to get him out, but he answered saying, "Not a word." Now, however, I have the floor and the power to get him out, and I will do so without money and without price.

He told you, too, that in the Revised Version the passage referred to (Matt. xx. 22, 23) was *left in*, and that therefore Mr. Campbell, in leaving it out, had mutilated the word of God. He actually took up the New Version, and opening it said, "*There it is.*" Now, I say, in the New Version, **THERE IT IS NOT.** In the Gospel of Matthew, where Alexander Campbell left it out, *the New Version has left it out too.* In Mark, where Alexander Campbell left it in, the New Version has left it in too. And so you will find it all through.

In this Greek text, edited by Westcott, D.D., and John Anthony Hort, D.D., with an appendix by Philip Schaff, D.D., a divine of the Presbyterian Church, it is left out. So Alexander Campbell's Version is but the harbinger of the New and better Version.

I believe there was only one Baptist on the New Revision Committee. That one Baptist must have been a mighty power, if he caused the English and the American Committees to leave it out, to copy the example of Alexander Campbell. They *did leave it out*—I say this with the New Version before my eyes—and they left it out because it is not found in the oldest and best Greek manuscripts.

But here is a person in Tonawanda, Dr. Watson, who will open up the New Version right here before you, and turning to Matthew xx. 22, 23, say : "They have left it in," where Campbell left it out. **THEY DID NOTHING OF THE KIND.** I will not be too hard on my brother for this, as he is young in this matter of discussion.

Now, I want to press these questions kindly. I have my reputation at stake, and I tell my friend, that in Matthew, where Mr. Campbell left the words out, the New Version does the same, and he will not say no. I think

he said it ignorantly and in unbelief in the matter. I do not think that Dr. Watson would intentionally say it was found in Matthew, in the New Version, knowing it was left out. Surely he would not. I think he opened by mistake in Mark, instead of Matthew, not seeing the difference, and therefore made that statement. I apologize for him in this way. I think him an honest man. At least, I will say so as far and as long as I possibly can.

He next said that in II. Corinthians, 5th chapter, where we have the phrase "being clothed," I told you it is the word *enduo*, the same word that is found in the last part of Luke, "Ye shall be *endued* with power from on high"—in the New Version translated *clothed*—and so I did tell you that, and now repeat the statement. He tells you distinctly that it is not *enduo*; that it is *epi-enduo*. Well, *epi-enduo* is in the chapter, but *enduo* simply and purely alone, without the *epi*, is found in that chapter in the phrase "being clothed."

So this is another mistake of my distinguished friend's. You will remember how he was pressing me, saying, "Did he know? If he didn't know, what? And if he did, what? I will leave you to say. If he didn't know he was ignorant, and if he did know and told it so, then what?" Thus he went on and tried to crush me down, when it was his own mistake!

I have put on this board the three words, *epi-enduo*, *enduo*, and *ekduo*. They occur, II. Cor. v. 2, 3, 4. Here is the place. He looked, and he found *epi-enduo* in verse two; he saw *ekduo* and *epi-enduo* in verse four; but there is *enduo*, purely and alone, in verse three. He did not see that, and therefore charged me with perverting the word of God. The fact is, he is not posted in the Greek or Hebrew much. It is not worth while; I would not laugh. I am

sorry I made that remark. I do not like to say those things, but he pressed that question, and I just hold up to you the truth in the matter.

Again, he tells you that he sprinkles and pours because it is scriptural, and immerses because it is not forbidden. Think of it ! A minister of the gospel going out and immersing the people in the name of Jesus, because He has not forbidden it. He sprinkles and pours, because it is authorized ; but at the wish of some candidate, he goes down and immerses him in the name of Heaven, because it is not forbidden !

The counting of beads is not forbidden. The ceasing to eat meat is not forbidden. The use of honey and salt and the sign of the cross in connection with baptism is not forbidden. Why does he not apply these things to the people, if they ask for them, since they are not forbidden in the word of God ?

Think of an ambassador of the Queen, sent to do business in America, saying, " I have a commission to do certain things—three or four things I am told to do, but here is a fifth thing the Queen said nothing about, and since she did not forbid me, I will do it in her name."—That is where he stands precisely. I do not believe in a human being doing in Heaven's name what Heaven never commanded.

Then again, " Only one in twenty in the Methodist Church have been immersed," he tells us. Very likely the one knows more than the twenty. Among the Baptists they are *all* immersed—perhaps *one* sprinkled, say in two millions. Does this one know more than *all* the other Baptists ? This is, at least, equal to his argument from the few immersed Methodists.

He pointed to a lawyer and said, " Weigh my arguments,"

when he was talking about numbers. If the lawyer is present he can attend to the figures.

I believe, to-day, the Roman Catholic Church outnumber the Protestant Church. Are the Catholics right because they are more numerous? I think Dr. Watson came here to *reason* with me. Now, he wants to *vote* with me to vote us down. I presume he could, in this country; but I tell him that, if history is worth anything, the majority of those who have professed the name of the Redeemer since Christ died upon Calvary have been immersed. The whole Greek Church, numbering from sixty to ninety millions, have been immersed. The Roman Catholic Church, with its two hundred millions, while they sprinkle, confess that they have changed from immersion to sprinkling; and the leading men of the Church of England and of the Presbyterian Church too, have confessed that immersion was the rule for 1,300 years, and that sprinkling was only permitted as an exception, in cases of sickness and approaching death. So it will not pay, Dr. Watson, to vote on this question.

Then, again, he says he has no use for authorities, "would not give a flip for them," and then quotes a Dictionary! They are nothing to him. He does not need Dictionaries. He says he "can make a Dictionary."

I will tell you a secret. Do not tell it in the Doctor's presence. I would not have it get out for anything. I will agree to give the Doctor a Hebrew Bible—the inspired Book of God—and I will mark a chapter for him in that Bible, and shut him up in this room for twenty-four hours, and he cannot translate into English ten verses without a Hebrew Dictionary. I will give him the best Hebrew Bible in Buffalo if he succeeds. This offer is made to the man who *makes* Dictionaries. Of course I

could not translate the ten verses without a Dictionary. *I* rely upon Dictionaries. *He* does not. He thinks we need nothing but the Scriptures in the original.

"Why," he says, "we interpret the words of a book by the contents of the book." How are you going to get hold of the contents, until you know the meaning of the words? *I* have to get the meaning of the words before *I* can get the contents. *He* gets the contents *first*, and then finds out the meaning of the words! He has a short cut to the contents of a book!

He says again, "We object to authorities, because it is a waste of time. It is a waste of time to study them." And then before moving from his tracks, he said, "Are Lexicons good for anything? Yes; good to save time." A man who would say all this in the same speech, is a little—well, immersed in trouble.

Then he says, he would "make a Lexicon right now." In the Greek Testament, he comes to "dip the sop." How does he know that that word in the Greek means "sop" if he has not had a Dictionary? If he has not learned Greek from the Dictionaries, he does not know that *psomion* means sop. How then can he *infer* that *bapto* means *dip*?

Then he turns to "dip the hand," and then to "dip the tip of his finger,"—*bapto*. Wesley puts *dip* there; the New Revision does the same. But *he* says, "*I* will put it *touch*." He would correct the New Revision from *dip* to *touch*, and correct John Wesley as well.

In Revelation, he finds "garments dipped in blood." "Well," said he, "I would say '*splatter*.'" Yes, but the New Version does not say *splatter*, neither does the Old, nor any other. Now, in that Book of Revelation, in the Greek New Testament revised, the word *bapto* is not there at all.

He has been having a long sleep, like Mr. Rip Van Winkle, and he is behind the times.

That passage that Mr. Campbell left out, "I have a baptism to be baptized with," in Adam Clarke's Commentary, is marked spurious. "It is not a part of the word of God," he says; so Adam Clarke came before Alexander Campbell on this point. Then turning to Lange, the German commentator, we find it is marked as being left out of the oldest and best manuscripts. The New Version leaves it out, and my friend did not see it when he, with so much assurance, declared it was there.

He would *make* Lexicons. If he was making a Lexicon, he told you he "would put sprinkle in the first thing, for *baptizo*." Of course he would; but in doing so he would do what no first-class lexicographer ever did before, since time began. Yes, he would make a Dictionary unlike anything in heaven or on earth. His practice *needs* such a Lexicon. He should make one such to supply a long-felt want.

Prof. Humphrey, of the Methodist College of Nashville, says that "No standard Greek Lexicon ever gives sprinkle as a meaning of *baptizo*."

My friend says he will make a Lexicon. He *needs* one. The Lexicons we have suit me as they are. I will not go back on the scholarship of the ages. •I submit to it. All I know of the original Scriptures depends upon it.

He says that "the Lexicons do not represent the words correctly. Lexicons are not authority." Suppose your neighbour's son meets your boy some day, and says, "Mr. Jones is solvent." Your boy replies, "So Jones is dead broke?" Your neighbour's boy says, "No, he can pay his debts; that is what solvent means." "No," your boy replies, "it means that he is not able to pay." Says the

first boy, "We will see Webster's Dictionary, and Worcester's, and Johnson's, and settle it." "But," your son answers in view of the coming authorities, "I am sick of Dictionaries, I have had an Allopathic dose of them. They have been on the right and the left of me. I don't care for Webster, or for any other Dictionary under the heavens. Solvent means, he is broke." You can make the application.

Then my friend turns to Greenfield, and perhaps there has no better scholar lived since Christ's time. His name is known where the Greek language is read to-day. Greenfield was not an immersionist by practice. He turns to his Lexicon and finds that *baptizo* means immerse, and he says, "Tear it all to pieces." I would if I were in his condition.

He, Dr. Watson, is superior to Greenfield, or Robinson, or Liddell and Scott, or any Lexicon under the heavens. The fact is, he wants you in Tonawanda to take *him* as the authority in place of the Dictionaries. He wants himself to come to the front, and tell you, by the grace of God, what this word *baptizo* means, without regard to the scholarship of the past ages.

I am too modest for that. I tell you I do not know much about Greek. I could not make a Dictionary, but I can read a little Greek, and can take what the Dictionaries say. He is beyond this, far.

He still says "*yarad* is the equivalent of the word immerse." And he told us that *yarad* is found—and it is—in the verse that speaks of a ladder, and "the angels of God ascending and descending upon it." That is, they were *immersing* themselves on the ladder by *descending* upon it! It means to *go down*, to *descend*—not to *immerse*.

Is every *going down* an immersion? Please tell us. If

so, Philip and the eunuch were both immersed, for they both *went down*—to the water, at least.

In the *Herald* he says "*tsalal* is the equivalent of the word immerse." We find *tsalal* in Hab. iii. 16. "My lips quiverd"—*trembled*—that is the meaning of *tsalal*, as was shown in my first address. If Christ had only used that word, which tells of a man's lips *quivering*, that would be *immersion* certain. But *baptizo* does not mean anything like immersion! It means "a mode of motion!" Does not this surprise the natives of Tonawanda?

The other word, *yarad*, that is the equivalent of "immerse" according to the Doctor, is found about two hundred times in the Bible, and is never rendered immerse once! There is something wrong. It is rendered *descend* perhaps twenty times, and *go down* about one hundred and fifty times, also to *bring down*. "*Went down into Egypt*,"—"Bring my father down,"—"Bring my son down,"—"Bring down my grey hairs to the grave." That is *yarad*. If *going down* to the grave or into Egypt means immersion, what does the *going down* to the water before the baptism mean? This would give the eunuch an immersion *before* he reached the water.

Then he quotes *uebertrinken* as meaning *overdrink*, and with a smile says, "I think persons do overdrink" when they immerse, as a joke on some person who catches his breath in the water! I suggest to him, if the next young lady whom he immerses in the water should catch her breath, after baptizing her in the name of the Tri-unity of our God, let him say *uebertrinken*—the word that is used for overdrinking—and mock a little! But the saddest thing of all is yet to be mentioned.

You were, no doubt, amazed at the ruthless manner in which he made sport with the most sacred words that

dropped from the suffering Saviour's lips—"I have a baptism to be baptized with"—words wrung from the Man of Sorrows when in sight of the coming gloom that was casting its shadow before. These are hallowed words—words most sacred.

Once I laid a little girl—ours—away in the ground when her last sufferings were over forever. The spot where her ashes lie is sacred ground. But it is not so sacred as the spot on the page that tells of the Saviour's baptism of suffering for a ruined world. But he walks up to that sacred text, to which a man should come with his shoes off his feet—it is holy ground—where the Saviour said, "I have a baptism to be baptized with;" when with the dark garden before Him, and the overwhelming sea of affliction rising in His vision; as in David, His soul said, "I come into deep waters, and the floods go over my soul." I call that a baptism to be baptized with; but he comes up to that passage with his shoes both on, and with a smile says, "I have a *plunging* to be plunged with!" Suppose it is. Is he not a scholar? Has he not read in Shakespeare of that "Fearful *plunge* of sorrow?" Did he never read "*Plunged* in a gulf of dark despair?"

Did he never sing:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains?"

The highest music of our souls is borne aloft on the wings of angels to heaven as we sing it. But he comes up with a smile and says "*plunge*," and tries to make it ridiculous. If I *must* mock at things sacred, I will leave that word, and will mock at some word on my child's grave sooner. I will go where a mother lies in the

country burying-ground, and trifle with the words on her tombstone, for practice, first. I would not go to that garden and mock at the expression, "I have a plunging to be plunged with." It was "the fearful plunge of sorrow." "I am sinking," He cries, *overwhelmed*, in this great agony of affliction. The scholarship of the ages, Presbyterian, Episcopal and Baptist, tells the same story. "Calamity, wherewith one is overwhelmed," is the meaning of the word in this passage, according to their Dictionaries. He will make light of it still, no doubt. He should make a new book to suit the times and his fancies, with new definitions adapted to every emergency.

DR. WATSON'S FIRST HALF-HOUR REPLY.

*(Fifth Night.)**Ladies and Gentlemen,—*

My brother was very gentlemanly, and I will try and be so. I think it is an improvement to be a little more careful in our expressions, perhaps.

I want to say, in regard to the manufacturing of that new Bible in Burmah, my authority is Strong's Encyclopædia of ten large volumes, recently published—one of the standards in the world—and I gave the history as in that. It has never been contradicted. I would like to see the brother contradict it by authority, not by assertion.

The brother said that passage in Matthew, 20th chapter, 22nd and 23rd verses, was left out of the New Revision. You read the King James translation, and I will read the New Version :

“But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with.”

That is the New Revision. The brother said it was left out of the New Revision. Now, it is one of the most painful things I have to do to-night, and I am sorry to have it to do, but I will do it kindly. I will take up part of my time with it; I feel sad. I will give a history of this matter. I have said that the Baptists have altered the

New Testament away in Burmah, to get immersion into it ; which is so, according to the record. I said Alexander Campbell had taken parts of these two verses out, also. Now, he says that they are taken out of the New Revision. I will tell you they are *not taken out*, but they are out of the version he has—the Disciple version. *That is the painful point.*

When the Revision was all completed, some of the American revisers thought that the English revisers did not do quite the right thing, and they suggested some changes. The English Committee said that they would allow those suggestions to be printed on the margin, but would not allow them to go into the text. So our Committee allowed them to go on the margin, and took the Revision as it was left by the whole Committee. But our Baptist friends—and, I should judge, our near Disciple friends—found this phrase, “Baptize with water,” and thought it might be put “in water,” and they were so delighted with that they could not leave it on the margin, but they said, “Put that in the text right away.”

So after this New Version was all out, and published with the authority and the names of the whole Committee, a few Baptists, who could not stand it, got together in New York—with, I presume, a few of our Disciple friends—and said, “We will make a new Testament ; we will change this thing ourselves.” So they went to work and made a New Version themselves out of it, and, if I remember, after putting this in they said, “I guess we had better leave out those verses that Campbell left out ; he must be correct ; so they left that out. Then, if I remember, they offered it to the American Bible Society of New York for publication. But they said, “No, gentlemen, we cannot publish that. That is a special Baptist version, and we did not leave it that

way." They were not satisfied with that, so they went on and published an imperfect version to suit themselves.

Now, I charged that upon the Baptists in Burmah, and this other one upon Mr. Campbell; now I have to charge this upon these. I am very sorry to do it. I feel just like pitching in; I won't do it, though. It is painful enough without commenting on it at all. I do feel like exhorting. Oh! it is awful. I presume he wishes he had not brought it, now; wishes he had left it at home. It would have been better for him and his cause, I think. I tell you, gentlemen, I do not say things very often that I have not looked up, and know something about, you may depend upon that. I am responsible for what I say.

About this *enduo*. The *enduo* is exactly as I said last night. The first night the gentleman said that this *enduo* was the same as in the expression of Paul in Corinthians, "Clothed upon." I turned to the place,—ii. Corinthians v. 2,—it was not *enduo*. It was *epi-enduo*. So I just printed it down here, and stuck it in my Bible, and it is just as I said last night. I have it written, ii. Corinthians, 5th chapter, 2nd verse:

"Earnestly desiring to be clothed upon, with our house which is from heaven."

That is a different word in that 2nd verse. He has *enduo* down here in the 3rd verse. I did not say anything about the 3rd verse. He said it was the same word as the word "clothed upon." It is not the same word as "clothed upon." I will say that I presume the brother had his mind on the 3rd verse, because the words are the same; so if I was correct, I do not believe the brother intended to misrepresent. I believe it is well to be generous when you can.

In regard to this baptizing persons by immersion, I do not think it is scholarly or in the Bible.

I know that our Disciple friends say to persons, "Oh, you must be immersed, you must come under the water;" and they tease him when, perhaps, they don't want to. I do just like this: when a person wants to become a Christian and wants baptism, I say, "How do you want to be baptized?" "I want to be sprinkled." "All right." "I want to be immersed." "All right." "I want to be poured." "All right." You read the Bible the best you can. It is not very clear. Read it the best you can. Peter says, "It is not the purifying of the flesh, it is the answering a good conscience." If immersion answers to a good conscience, why not answer it? Suppose sprinkling answers a person's conscience best, and if you choked your conscience down, would not that violate Peter's command? I respect people's consciences and their judgments. I do not know everything. My dear brother does not know everything. The people may be nearer to it than we are. How do we know? Why then force them to be baptized in one way when they think another? I do not think it is right.

The brother said that while the number of persons sprinkled in the world, counting the Catholics, would, perhaps, outnumber those immersed, he said "they themselves say that the mode has been changed." I can hardly take that without proof. I will say it kindly. Dean Stanley says that over and over, I believe, that they changed it, but he does not give a particle of proof when, how and where it was changed. My mind is so constructed that I cannot believe a thing without some evidence. All the people might say it is so, but I want to know why it is so.

History. History is not all on one side. Let me read a little history. I will read from Ambrose, who was born

in 340 A.D. I believe they do not go back any further than the third century. The immersion is over beyond that. In expounding Psalm li. 7, Ambrose says :

"Sprinkle me with hyssop, and I shall be clean. He who wished to be cleansed by typical baptism was sprinkled with the blood of the Lamb, with a bunch of hyssop."

Cyril, in the fourth century, says :

"They are about to be sprinkled with hyssop, and to be purified by the spiritual hyssop, by the power of Christ, who drank on the cross of the hyssop and the reed."

Jerome says, referring to Ezekiel xxxvi. 25 :

"I will pour out, or sprinkle, clean water upon you. I will pour out the pure water of the saving baptism."

I might go on here for half an hour with the historians. They are not much to me. I quote these for his benefit. If he has any history opposed to this, then the historians contradict themselves. What are they good for, then ?

About this reading Hebrew. The brother has made a confession that he cannot read Hebrew. That is enough for us to know. I will not tell you that I cannot. I have read a good deal of Hebrew, and I may read some just when he does not want me to. He says we must get the meaning of words before we can get the meaning of the contents. How are you going to get the meaning ? He says : We all know there was a time when there were no Dictionaries or grammars. Somehow they got the meaning of words, because they could not have the Dictionaries before they got the meaning of words. I told you the other night how they got them. You have got to get the meaning of the words from the contents. There is no other way that I know of. If the brother will tell us how they get them, without the ideas in the books—without the contents—I will certainly deem it a matter of great information.

I want to correct the brother, because I write in my book what I say. I will not say that he tells what I did not say ; but simply that he made a mistake. I said the only function of Dictionaries is to save time. I did not say they were a waste of time at all. I said that if the Dictionaries represented the use of language, it would be well enough ; we might use them for practical purposes. They may be true, and they may not ; and, of course, we cannot sit down and read a whole book through before we can find the meaning of a word. When you come to the analysis of the question, you will find that the only function of Dictionaries is practically to save time. If we all had time enough, we could do without Dictionaries. We could find the meaning the same as we did before there were Dictionaries. Only a few men gave their whole life to it. You found the meaning of words before the Dictionaries were made.

He speaks of the New Version. Which New Version does he mean ? You see we have two of them here to-night.

The brother made a slight mistake. I did not say that *bapto* was found in Revelation at all. I said it was *embapto* that was found in Revelation. The word *bapto* occurs three times in the New Testament, and the word *embapto* occurs three times—no more, no less.

Now, in regard to that illustration with the boys and the Dictionaries, it was a kind of illustration hardly good enough to laugh at. It is just about time we had a little fun.

A Frenchman came to this country to study the language, intending to use the Dictionaries, and he became pretty well acquainted with the gentleman he was studying with. As the Frenchman was about leaving, he asked what the

word "preserve" meant. Why, to keep you, he was told—the Lord preserve you—the Lord keep you. He looked, and found that preserve meant pickle. He thought it was all alike, and so, when bidding the gentleman good-bye, he said, "Good-bye, and may the Lord pickle you." If he had used a little common sense, and let the Dictionary alone, he would have said "the Lord preserve you, or bless you."

Now, about that ladder. Oh, well, what is the use ? He confirmed what I said, that *yarad* means going down, and immerse means going down—only one motion, he said. That is what I say. Of course sometimes it is used figuratively, as coming down a ladder. He says the baptism is coming up from the water, too. Of course, coming up is part of the baptism. You can come up just the same as you go down. That was all settled the other night.

In regard to immersing some. I have immersed a good many, and I declare I kind of dread it every time ; there are such scenes connected with it. I have some of the funniest stories of my experience in regard to immersion, but I will not tell them. You do not want to laugh, and it is not a thing to be laughed about ; but I tell you, I am not responsible for these things. If ladies would be sprinkled or poured, as we think the Bible teaches, all these ludicrous things would be avoided that I have seen occur. I could tell you one here that would keep you roaring, I do not know how long. But I will not do it. I think sprinkling is more elegant, genteel, and certainly more scriptural.

Now, I want to say that the brother thought that I ought not to have quoted that solemn and sacred passage about the Master's great suffering. I tell you, I must say I am not responsible for that. The theory is responsible

for that. I am not responsible for that kind of reading, because they have put it in the book, and, of course, we have to read it so. There is no argument there. The fact is, they put it in themselves.

I think there is nothing more to answer.

By DR. BLIGHTON :—Doctor, he said that baptism was the state, not the act.

By DR. WATSON :—I do not care about replying to that now, because I presume the brother is going into that.

MR. McDIARMID'S SECOND HALF-HOUR
ADDRESS.

(Sixth Night.)

Brother President, and Christian Friends,—

There is a verse that will do to be quoted here, "We all must stand before the judgment seat of Christ." I believe that statement. If I were at home, where I am known, this discussion would close about this time; but I am not known here, and my word, I suppose, has to be tested. If I were where I am known, this controversy, in the present form, would not take place. I do not play Katy-did, and Katy-didn't, in regard to the matter of leaving out Scripture.

He tells you that this is a Disciple book, that leaves out those verses in Matthew. Will he kindly tell us where the Disciples published their book that leaves it out,—in New York or in Philadelphia? He says I have got such a book. The English Revised Version does not leave it out, *so he tells you*. If he can tell me where the book of which he speaks was published, I will tell him where this was published. This book which I hold in my hands, which leaves the passage out, has this on its title page:

This Edition is authorized by the American Committee.

PHILIP SCHAFF, President.

GEO. E. DAY, Secretary.

New York May 20th, 1891.

PUBLISHED BY

HENRY FROUDE,
Oxford Warehouse,
7 Paternoster Row,
London.

C. J. CLAY, M.A.,
Cambridge Warehouse,
17 Paternoster Row,
London.

THOMAS NELSON & SONS,
Oxford Bible Warehouse,
42 Beekman Street, New York.

Printed for the Universities of Oxford and Cambridge.

This is the Campbellite book! Dr. Watson has not a New Version, with *that verse in*, in his possession to-night. He has got, I presume, hold of a Comparative New Testament, in which the King James Version is on the one page and the New Version is on the other page; and of course it is in the King James Version. Of course it is. *Likely he looked at the wrong column.* There has been no New Version published, either by the American Committee or the English Committee, that has that verse in, that Mr. Campbell left out. If the Doctor is going to stick up for this thing, and say it is, and it is, I think this will turn into a kind of burlesque. I did not come here for that kind of thing. I trust the Doctor will say that he looked at the King James column by mistake. *I trust he will, for his own peace.*

More than that, here is the Greek Testament, from which it is also left out, by Westcott, D.D., and Hort, D.D., with an introduction by Philip Schaff, D.D., LL.D., the biggest man as a scholar, in the Presbyterian Church in America. It was no part of Mr. Campbell's business to leave out things from the Scriptures. Dr. Watson ought not to say so. It is not good for his soul.

I shall lose interest in this discussion, and not have much heart to go on, unless we can meet face to face, to search for the truth as for hidden treasure. The Disciples had nothing under the heavens to do with this New Version; there was not a Disciple connected with it. Yet, according to him, this is the Disciple Version which I hold in my hands, published in Oxford. I do not wonder that he was sad. I will not get off any joke. It is too solemn.

If there is a man here that is responsible, nothing more need be said for his benefit. Dr. Watson can make history, and make facts, and contradict the Greek text, with it before

his eyes, and the New Version before his eyes, and all to make out that I tell a story. Now, that is not good for the soul. It is bad—very. I will prophesy now that Dr. Watson will not be called back to this church in Tonawanda at the next Conference. The people of Tonawanda do not like that kind of thing.

He says he wants some history on this question. I do not *make* history; if I did, I would *tell* you all about it. But I will *read* the history. Is Philip Schaff's History any good ?

Philip Schaff, on page 568 of his Church History, says :

“ Finally, as to the mode of administering this ordinance, immersion, and not sprinkling, was unquestionably the original normal form. This is shown by the very meaning of the Greek words *baptizo*, *baptisma*, and *baptismos*, used to designate this rite..... Finally by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the Oriental and also in the Græco-Russian Churches), pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death.”

Philip Schaff would not *make* history for the world. He had not read Tom Paine. It is not good for certain men to read Tom Paine. I am afraid it is hurting my friend.

Philip Schaff says, further on :

“ Indeed, some would not allow even this *baptismus clinicorum*, as it was called, to be valid baptism. And Cyprian himself, in the third century, ventured to defend the aspersion, or sprinkling, only in case of a cogent necessity, and with reference to a special indulgence of God.”

Thus they defended it. The men who had it administered as sufficient in case of approaching death, did so, drawing upon the indulgence of God. There is not a case of sprinkling on record in history, before the year 252, after Jesus Christ was born. The first sprinkled

man was Novatian who was sprinkled, or rather poured, in bed, when he was about to die. He did not die—pity he didn't—he lived, and turned out to be a very bad man afterward.

Philip Schaff quotes from Conybeare and Howson, both of the Church of England :

“ It is needless to add that baptism was, unless in exceptional cases, administered by immersion, the convert being plunged.”

These great men are not scared at plunging. Tyndall, the first man who gave us an English version from the Greek, said plunge, in talking about the baptism.

But I read on :

“ The convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from his momentary burial to represent his resurrection to the light of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism—though perhaps necessary in our northern climates—has rendered obscure to the popular apprehension some very important passages of Scripture, such as Rom. vi. 4, and Col. ii, 12.”

And Philip Schaff adds :

“ With this we entirely concur. It is well known that the Reformers, Calvin and Luther, and several old Protestant liturgies gave the preference to immersion ; and this is undoubtedly far better suited than sprinkling to symbolize the idea of baptism, the entire purifying of the inward man, the being buried, and the rising again with Christ.”

If he wants Guericke's History, he can have it ; if he wants such historians as Alzog, and Giesler, and Waddington, he can have them. Does he want Catholic historians, he can have them. I come prepared. This is no new business with me. If my friend had been as modest as brother Osborne, he would have sent off for some one, too, to discuss this question.

I told you that in the Catholic Church, the Priests, con-

ness that the ordinance has been changed from immersion to sprinkling. In Haydock's Bible with notes, endorsed by Pope Pius IX., and commended by various Cardinals, Archbishops, and Bishops, published in New York in 1852, there is a note on Matthew iii. 6, as follows :

"*Baptize*: The word Baptism signifies a washing, particularly when it is done by *immersion*, or by *dipping*, or *plunging* a thing under water, which was formerly the ordinary way of administering the Sacrament of Baptism. But the Church which cannot change the least particle of the Christian faith, is not tied up in matters of discipline and ceremonies."

They can change these. But I read on.

"Not only the Catholic Church, but also the pretended Reformed Churches, have altered this primitive custom, in giving the Sacrament of Baptism, by pouring or sprinkling water upon the person baptized."

This is the way the Catholics write on the question. They claim that they can change ceremonies, and the Methodist Discipline to-day claims the same thing.

Perhaps it is not so in the Discipline you have in this country; it is so in the Canada Discipline. I will ask my friend if he will tell me. "Every particular Church may ordain, change or abolish rites and ceremonies, so that all things may be done to edification." Is that in Dr. Watson's Discipline? Is it, Doctor?

By DR. WATSON:—No, sir.

By MR. McDIARMID:—It is, sir; I have got your Discipline right here. The words are the same in the Canada Discipline and in the American on this question of changing the ceremonies to suit the climate. That shows why you have sprinkling to-day.

Alexander Campbell, and Adam Clarke, and Lange, and the New Version to boot, agree in leaving out that verse in Matthew. They leave it in, in Mark.

Then about Campbell in his version giving it: "I have an immersion to *undergo*." I want to tell you that Alexander Campbell was not the man who made that rendering. It was George Campbell, of Aberdeen, Scotland, a Presbyterian, and President of Manschal College, Scotland, who gave the version "*undergo* an immersion," and Campbell simply accepted it. He made no change. This was George Campbell, the Presbyterian, who practised sprinkling, that said "*undergo* an immersion." I think myself it is a bungling translation. Alexander Campbell was not the author of it.

My friend declares still that *baptizo* expresses action, and nothing but action.

I take it that the word *baptizo* expresses, generally, action. I presume, pretty nearly every active verb does that. Passive verbs also express action. For instance, "he struck me," involves action. "He was struck," also denotes action. Nearly all the verbs in the whole English language, as well as in Hebrew, Greek and Choctaw, express action.

He says *baptizo* signifies action, but is that the definition of it? Do you suppose, when it is used as a command, it is enough to say it means *action*? He said he would "defy any man, living or dead, to say what kind of action is commanded." Think of it! In the presence of the heavens and the earth, the Saviour gives a command for all nations, and all times, to be obeyed by a little child of eight or ten years, to be obeyed by the ignorant and the rude and the wise alike; but "no man, living or dead, can tell what action is commanded by the word *baptizo*," Was not Christ exceedingly kind to do that? Every other word, nearly, in all the book, can be put into good English, except that word *baptizo*: that has to be left in the Greek, as

the *Independent* says, "to obscure the word of God," when it charges the Bible Society with "obscuratism." I suppose it means obscuring for the sake of "Rantism."

He says it does not express the *mode* of action. He has got this all from Merrill. He might as well read you Merrill's book, only he would prefer to give you Merrill, with a few things of his own that Merrill would not like to see in print.

He says, "This action, in connection with water, is called baptism." *What action?* This action, that "no man, alive or dead," can tell what it is! Think of Christ giving a command to be *obeyed*—something to be *done*—and yet nobody can tell from the word what it means; and yet he told you before he was done, that the Bible gives the definition of it! When his brother asked the question, "Does the Bible anywhere define *baptizoon*?" I said, "No, sir." The brother said "Yes," and last night the Doctor went on to the word "purifying," actually telling you it was that. Well, then, cannot living or dead men tell, if it means *purifying*?

Well, let us try the word *purify*.

"And Jesus came unto John to the Jordan, and was *purified* by John in the Jordan."

Was Jesus unclean? Did He come to John as to a priest to be *cleansed*? Was He defiled? In what sense was Christ unclean? Purification, indeed!

Does it purify the souls or the bodies of men? Not the bodies, for Peter says it is "Not the putting away of the filth of the flesh, but the answer of a good conscience towards God." It will purify a man physically to be in the water for some time, but baptism as an ordinance is not that. It is *not* a purification. Christ was *not* purified by John.

"Motion is a generic term," he says. Well, I suppose it

is ! I care not about that. He says " Baptism is not a sprinkling, or pouring, or immersion," yet he takes a child in his arms and sprinkles water on its brow, and says, " I baptize thee." The only thing he does is to *sprinkle*, and yet he says baptizing is not sprinkling. To which I add, sprinkling is not baptizing. He *says* one thing, and *does* another. If baptism is not sprinkling, why sprinkle and say, " I baptize thee?" When I *say*, " I baptize thee," I *do what the word means*. He says it means " *motion downward*," and " the element comes to the subject." He says that the element must come to the subject; that the water is to be brought. Listen ! " And Jesus *came* unto the Jordan." Which moved that they might get together—the element or the subject ?

" And all Jerusalem and all Judea *went out* to him, and were baptized of him *in the river Jordan*." Which moved ?

And Christ " was baptized of John into—*eis*—the Jordan." (Mark i. 9.) Then He came " up out of the water." Was the water *brought* ? I suppose the water was moved. I suppose, no doubt, when Christ was being baptized, the water moved a little, and Christ moved a little. But Christ *came* ; the water was *not brought*. But he said, this Ph. D., Doctor of Philosophy, Doctor of Human Philosophy, and Divine too, that it is a universal law—no exception—that all blessings *come* to the subject, and thus, therefore, the water *must have been brought* ! Is that so ? My home is a great blessing. How do I get there ? Will it *come* to me ? My family of children—gifts from the Father's hand—if I want to get to them, get to these blessings, I *go* where they are. The *subject* moves. He says all blessings *come* to the person. Well, all blessings from heaven, of course, do come from heaven ; they couldn't come from anywhere else. Yet, when a man dies, he

goes somewhere to get the blessings enjoyed by the righteous dead. Is Christ a blessing ? Christ said, "Come to Me." He came to the world first, and then said, "*Come to Me.*" Blessings *come* to us. We *come* to blessings : it is true both ways. This "universal law" is all Dr. Watson's philosophy. It is the invention of his necessity. It is not found in any books under the canopy. It is all made to *order*, like his story of the New Version. I mean this New Version that never existed. It is a new garment out of whole cloth.

I said that in Luke, where Christ says, "Ye shall be *endued* with power from on high," He uses the word *enduo*, to *clothe*. And I told the people that in Corinthians, where the word "*being clothed*" occurs, it is *enduo*. Why should I refer to one of the places where *epi-enduo* occurs, as he asserts, when *enduo* is there alone ? Why should I ? Would there be any good sense in my taking the wrong word, when the word I desired is there, rendered "*being clothed?*" Why should I do that ? And how did I come to know at once, when he spoke about it, that *enduo* is there ? How came he to *deny* that *enduo* is there ? That is just too surprising. It is too, too utter. And then, let me tell you that John Wesley's version says, "Ye shall be *clothed* (*enduo*) with power from on high,"—just the word I have been speaking about all the time. John Wesley agrees with me. The same word *enduo* is found in 2 Corinthians v. 3, and why should I go to another word ? Sometimes we are said to be *filled* with the Spirit ; sometimes to be *clothed* with its power—both are figures. Sometimes we are said to *drink* of the Spirit ; sometimes, to *walk* in it. They are different figures of speech, and Dr. Watson ought to understand this, and ought not to mystify things in this way.

He says, "One baptism—this usually consists in motion, although there may be modes of motion." Let us see. He baptizes a child, saying, "I baptize thee." That is, I give thee a *mode of motion*! Does he spin the child round like a top? Then he says, "Those that I baptize *stay baptized*." Do they stay in motion? He must give them a fearful start! Some of them don't half stay. I immerse some of them afterwards. They don't stay at all. I immerse a man in water and take him out. The water does not stay around him, nor does he stay baptized. No, neither in sprinkling nor in immersion. What does he mean when he says, "They stay baptized?" Let us see if they do.

See the Greek text and the New Version :

"*Having been buried with Him by baptism, wherein ye were also raised with Him.*"

It is a past affair. It is not a continuous condition. Do you say, "I *am* baptized," or "I *was* baptized?" You would say, "I *was* baptized when I was a child." But he would tell you, "You *are* baptized to stay baptized." Does the water which he *sprinkles stay* on the candidate any longer than the water used in immersion? Why then does he say that to be *out of the water* is to be *unbaptized*?

This is the kind of a debate we are having! We will meet you again to-morrow night, and I hope my brother will walk up to business, and not try anything more of this kind. If he does, I will telegraph Dr. Mitchell, of Buffalo, to come and settle about these books in reference to Matthew xx. 22 and 23.

NOTE.—The three foregoing addresses, as well as the one following, were delivered on the *Sixth Night*. By mistake, *Fifth Night* is placed over the first two.

DR. WATSON'S SECOND HALF-HOUR REPLY.

*(Sixth Night.)**Ladies and Gentlemen :—*

I will say that I hold in my hand the Revised edition of the New Testament. If I have been amiss, it is an error. I think it is due to say that. I picked up the Revised edition in Buffalo, opened it, and just read it, and as it has alternate leaves I see that, as he says, I looked at the wrong side. It is a dead book, nevertheless. I will tell you why. I find that the common people have no sympathy with leaving out Scripture and cutting it up; consequently this book that our Baptist friends manufactured is also a dead book, and the main body of the Baptist Church does not receive it because it is mutilated. The same is true of Alexander Campbell's Bible. It is mutilated too, and I must congratulate the Church of the Disciples in this place, in having King James' Version upon this stand, and not that mutilated Bible.

Now, this committee has left this out from the Revised Version, and it has fallen dead from the press, so that the civilized world, in Europe especially, have rejected it. Very able critics in London say there was no sufficient authority for leaving it out. Seek the old manuscripts, and put it in again. It certainly will never be accepted by the civilized world until they have put it as it was. I have no sympathy with it.

In regard to these modes of baptism, I held that, as you know, baptism was motion, and that motion is a generic

term. There are modes of motion. You know very well that Dr. Tyndall, the great scientific man, speaks in a whole book on the mode of motion. Heat is a mode of motion ; electricity is a mode of motion ; light is a mode of motion ; there may be a thousand modes of motion, and but one motion. Suppose I say "fishing," what does it mean ? I cannot say that it is catching fish with a net. I might have a hook and line, or I might be spearing them. Fishing is a generic term. It may mean spearing ; it may mean catching with a hook and line ; it may be with a net ; it may be one of these, or all of these. Suppose I say, "Peter went fishing." How do I know how he was fishing ? He went to do an act, but what kind of an act ? We baptize, but what kind of a motion do we make ? *Who knows ?* Dr. Carson, and the very ablest authorities on the immersionist side, tell us that it consists in motion, but what kind of motion they do not know. There may be a general motion, and various modes of it, and if it is sprinkling, why that, of course, is a mode of motion—of baptism. If it is pouring, that is a mode of baptism. If it is immersion, that is a mode of baptism. I think it is pretty nearly transparent, that baptism is a general term, and may include various modes.

He said that, of course, this word *baptizo* means to go under, and we must obey the command. Very well, obey the command. They are under ; they stay under ; and the gentleman confessed the other night that there was no provision made in the command to bring them out, and he said he would bring them out for mercy's sake. He is the gentleman that keeps the command ! Every time a man immerses a candidate, he breaks the command, according to his own confession. We keep the command because we do not need to break it. Suppose my family is a little

hard up—needs something—and I just go to one of these stores, and I steal about fifteen dollars' worth, and go home with it. They say, "It is an awful trick ; what did you steal for ?" It is breaking a command, but I did it for mercy's sake. Is it right to break a command, especially a command which is the sheet anchor of every minister's commission ? I think not.

In regard to John's *purifying* Christ, he holds an entirely different theory from what I hold. I hold that Christ was never baptized. I hold He was ordained a minister of the gospel ; and in that long talk the other night to me, I looked it all over thoroughly, and I do not think He possibly could have been baptized. He could not be purified because He was pure ; but there was a person who asked, when was He consecrated to the ministry, if not then ? He did not answer, but went on with a long discussion about Christ being a Priest, forgetting the idea that Paul represents Christ as a High Priest ; and His High-Priesthood refers back to Melchisedec, but His main Priesthood was obtained through the Levitical rules. Was He not to be circumcised ? Was He not consecrated in the temple ? Did He not go to the Passovers ? Did He not obey all the Levitical ritual as a human Priest ? He came to fulfill. He fulfilled them all in Himself. He was the last one. John consecrated Him to the ministry, and did not baptize Him. He could not baptize Him.

This coming to the Jordan. The gentleman says that the subject must come to the element, because Christ came to the Jordan. Ah ! let me see. Christ came to the Jordan to be baptized. He makes the coming to the Jordan the baptism. He says that Christ came to the Jordan, to the water ; consequently the subject came to the element, but the coming to the Jordan was not the baptism. He

was baptized after He got there. The record says He came to the Jordan to be baptized of John. The *motion*—the baptism—was performed *after* he got to the Jordan. That must be plain to you, I think.

He gave in illustration, his home. I did not really catch just the sentence, but I think he said home had been given to him, or came to him. I hope he has a good one. He spoke about the home coming to him.

By MR. McDIARMID—I did nothing of the kind.

By DR. WATSON—Excuse me. He got his home in some way. I warned you that every time, in a case of the baptism of the Spirit, the element came to the subject. If you can find a case in which it is otherwise, I would like to see it.

Now, about that *enduo*. I think it is very strange, to say the least, that when I was here the third night—and I have brethren here that will say so with me—I certainly understood that the brother referred to the word as Paul referred to it—being clothed upon—because it struck me at once, and how could I have got the clothed upon, if he did not use the term, and the witnesses say he did? Consequently that is found in the second and in the fourth verses. I want to go for that “clothed upon.” I think it is a matter of some importance.

You will find that if we can show that the application of the Spirit was baptism, and can show that they were not immersed in the Spirit, of course they have lost the whole case. Suppose *enduo* does occur in there, and means *clothed* as in connection with baptism in any way, shape or form, you will find the promise of Joel was, that God would “pour out His Spirit upon them.”

When we come to the promise—*enduo*—in Jerusalem, what does it mean? The Lexicons say, *to go in—to go into*. But there is the promise away back in Joel, and this word

enduo means to *go in* ; then you will find that in the second verse it is *epi-enduo*, and also in the fourth verse ; so we have but the one *enduo* anyway, in II. Cor. v.

In the verse just before this promise He says :

“ I will send the promise of my Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high.”

Does not that show what *enduo* means ?—“ Upon you.” What was the Spirit’s action in the case of Cornelius ? “ The Spirit,” Peter says, “ fell upon them”—*Epipese*. That shows the Spirit’s action there ; and then the word in the promise, “ Tarry till you are endued,” the *endued* must be explained by the realization of that promise. The realization was that “ they were *filled* with the Holy Spirit.” That is the exegesis ; and we certainly all must say that the filling must have been putting something inside, because you cannot fill on the outside. If they were not filled, the promise and the realization did not correspond. If the promise, “ endue,” meant to immerse them in the Spirit, and the fulfilment of the promise was to put the Spirit in them, why then you see that there is a contradiction between the two. The promise would be to have the Spirit immerse them on the outside, but when it was fulfilled it came inside of them. The fact is, the Spirit was immersed in them—inside of them—instead of they being immersed in the Spirit. Don’t you see ? I think it is a general law of exegesis, that the fulfilment of a promise will tell you what the promise meant.

Tongues of fire sat on their heads, and the Holy Spirit went down inside of their hearts, and in their souls. These tongues of fire symbolized the Spirit that went down inside of them—symbolized the real thing, just as the lightning symbolizes the electricity. It does not seem possible to make this thing clearer than this. The promise

is against them in Joel, and the Dictionaries are against them, for their first meaning is *to go in*, and the Dictionaries are conclusive, I understand. In every place that the Spirit came upon them, it came into them, but never immersed them that we know of. In the realization of the promise, there is an absolute certainty that the Spirit went inside of them.

I know the brother, the first night, philosophized a great deal; we are not to philosophize on this question. We may have all the philosophy in the world; we may be right or wrong; but we are to take the record only, and the record always, and when the record settles the matter, it must stay settled.

In regard to this baptism with the Holy Spirit and with fire. Dr. William Barker says there is one insuperable objection to it, in the fact that all those who were baptized by John were baptized both with the Holy Ghost and with fire. I will read from a very eminent authority. They are Scotchmen: "A Commentary of Dr. Jamieson, Rev. A. R. Fausset, A.M., and Dr. David Brown, Professor of Theology, Aberdeen, Scotland"—one of the most eminent works in England.

"Baptism with fire. To take this as a distinct baptism from that of the Spirit—a baptism of the impenitent with hell fire—is exceedingly unnatural, yet this was the view of Origen, among the Fathers; and among moderns, of Neander, Meyer, De Wette, and Lange. Nor is it much better to refer it to the fire of the great day, by which the earth and its works shall be burned up. Clearly, as we think, it is but the *fiery* character of the Spirit's operations upon the soul, searching, consuming, refining, sublimating, as nearly all good interpreters understand the words."

The brother quoted some histories—quoted Schaff as saying so-and-so; but he did not say how Schaff knew it.

Why could not I say so-and-so ? Suppose I should say so-and-so, would you swallow it all ? You would say, "No, sir, give me your testimony. An historian must give evidence ; he must bring his authorities with him, or else it is worth nothing. If Schaff would say that such a man had lived in the first century, and would then tell who said so, and show what men were there and knew it, and give us the book, and the page and the sentence, why then we would have some kind of authority. They may be correct, they may not ; but I should think they might bring some kind of good evidence. But Schaff here, in the nineteenth century, saying such-and-such a thing was thus-and-so ; to me that is the merest assertion.

The brother said I had Merrill here. I have not. But look along on his shelf, and there are twenty books there, and about half a bushel down there. All I have I can carry in my coat pocket—all but two. I tell you books are good things, but it is much better to have it in the head than to have it in the books.

Now, as I have no arguments here to oppose, I will detain you no longer.

MR. McDIARMID'S THIRD HALF-HOUR
ADDRESS.

(*Seventh Night.*)

Brother President, and Christian Friends:—

By the kind providence of Him who is leading us through the wilderness, and giving us manna in the desert, and satisfying our thirsty souls with water from the riven rock, who has given us our Moses to teach us the law of the Lord and guide us to the Canaan of rest—I say, by His providence, we have met to seek to understand what He hath spoken to us in these last days, by His Son, in regard to our duty; to try if we can see in the desert His footprints, and hear the voice of His mouth, as He speaks to us with authority from heaven.

Thus blessed as we are here, receiving, as it were, day after day, grapes from the land of Eshcol, to give us joy in our souls as we go on to our Canaan, we ought to be here searching for truth, listening for the Master's voice, and looking for His footsteps. I trust we are here for this purpose.

Well, if we desire to learn what He has taught us, we must go to this old book. The Saviour left no written statements. The only thing He ever wrote, so far as I know, was in the sand; and the only writing we have about Him was penned by those who were qualified by the Holy Spirit—"clothed with power from on high"—and we must therefore accept the testimony of His Apostles and Evangelists. I open the Gospel by Mark, and read:

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan; and straightway coming up out of the water, he saw the heavens opened." (Mark i. 9, 10).

Matthew and Luke testify to the same thing, that Jesus was baptized in the river Jordan. The Saviour said to John :

"Thus it becometh us to fulfil all righteousness."

It is becoming, and it is beautiful. But my friend, the Doctor, who has read Tom Paine in the past years of his life, tells you that he does not believe that Christ was ever baptized. He told us last night, three or four times, that he did not believe He was baptized at all ! I do not know but we could just about as soon believe that He was not *born*, and did not *die*, and was not *crucified* ; for all these words, "*born*," "*die*," and "*crucified*," are used *figuratively* sometimes, you know. *Die* does not mean always to die mortally ; neither do the words *born* and *crucify* always refer to literal birth and literal crucifixion. So we can prove in the same way, that the Saviour was not really born, did not live, and did not die.

The fact is, my friend has become so accustomed to rejecting authorities, that he hesitates not to put himself on record as distinctly and squarely rejecting Matthew, Mark and Luke, when they record that "Jesus was baptized." It does seem to me, my friends, that if it has come to this, we are out upon a troubled sea, having no guide, human or divine. He began by rejecting human testimony, and closed by rejecting the testimony of men who were "clothed with power from on high," and who consequently "spoke as they were moved by the Holy Spirit." And why does he do this ? I will tell you.

He told you that the Bible definition of *baptizo* was to

purify, and he must stick to that. If the heavens should drop down he must stand to *his* Bible definition ! I informed him that it would not do to say that "Christ was *purified* in the Jordan." He then said He was not baptized at all ! And then, immediately after saying He was not baptized, he went on to show that after Christ came to the Jordan the water came upon him. Immediately he did this. Did he not ? It is on record.

And then the next thing he did was to show it had to be so done, according to the law of the Levitical priesthood ; as if Christ was a Levite !

It says in my New Testament, in Hebrews vii. 14 :

"For it is evident that our Lord sprang out of Judah—not Levi—of which tribe Moses spake nothing concerning priesthood."

He has, perhaps, unearthed some *old* Testament, like his Smith of the Mormons did, which says that Christ belonged to Levi's tribe and priesthood. It is strange. Children of ten years understand these things.

Then we come to *eis*. I have made up my mind to avoid all wrangling. I feel just like simply rising above this little petty, back-and-forth controversy, and going forward independently, giving our side of the question, passing by all his little trifling and useless unwisdom.

I was asked by a member of his church, or a friend at least, the question, "What is the prevailing meaning of *eis* ?" And I answered frankly, "*into*." That is the *prevailing* meaning, but I also told him that it meant "*to*" sometimes. In the face of this he gets up here and talks as if I had said that *eis* *always* means *into*. And because he finds two or three or more places where it does not mean *into*, therefore I am wrong ! I gave the *prevailing* meaning according to the question asked. He says it is *not*

the "prevailing" meaning, and tells you that *eis* is rendered over five hundred times "to" in the New Testament. He did not tell you how often it is rendered "into," however, did he? Now, I took the trouble to count, and *eis* is rendered "into" oftener in the four Gospels than it is "to" in the whole New Testament. Besides, if he will turn to his Testament he will find:

"We went up to—*eis*, into—Jerusalem." Acts xxi. 15.

"He went down to—*eis*, into—Capernaum." John ii. 12.

"Committed them to—*eis*, into—prison." Acts viii. 8.

So I can find you case after case where we have "to" in the English, when the fact is, "into" is required to make the sense complete. To, in such instances, involves entrance. I am going to Scotland; that means *into* Scotland. I am going to my house; am I going to stay *outside*? Even where *eis* is translated "to," it is nearly always *into* in sense; yet there are a few cases where the *eis* does not take the person within. He says it always requires a double *eis*. Listen: he said "A double *eis* is required to take a man into a place, or anything that encloses him." Let us see.

Eiseelthen eis ouranon.—Heb. ix. 24.

"He entered into heaven."

A double is found here. But does it require two of these to take a man into heaven or any other place? Let the following passages which contain only one *eis* testify:

"The angels were gone *into* heaven."

"He was parted from them and carried up *into* heaven."

"This same Jesus who is taken up *into* heaven."

"Ye have seen Him go *into* heaven."

"The vessel was received up again *into* heaven."

"Jesus Christ, who is gone *into* heaven."

There is no double *eis* in these passages, and yet the angels and the sheet as well as the Saviour were received up again *into* heaven. It may require a double *eis* to get Dr. Watson in if he is not careful. As to getting into other places with one *eis*, look at the following passages in Greek which I have placed on this large sheet of paper so that all can see them :

Eiselthen eis ton oikon.—Matt. xii. 4.
Entered *into* the house.

Eelthen eis teen sunagogen autoon.—Matt. xii. 9.
Went *into* the synagogue of them.

Amphoterai eis bothanon pesountai. Matt. xv. 14.
Both *into* the ditch shall fall.

Bletheenai eis to pur to aionion.—Matt. xviii. 8.
To be cast *into* the fire the eternal.

Balein auta eis ton Korbanon.—Matt. xxvii. 6.
To put them *into* the treasury.

Alla ballousin oinon neon eis askous kainous.—Matt. ix. 17.
But they put wine new *into* bottles new.

Mee holon to sooma sou blethee eis geennan.—Matt. v. 29.
Not whole the body of thee be cast *into* hell.

Apelensontai ontoi eis kolasin aionion.—Matt. xxv. 46.
Shall go away these *into* punishment eternal.

Hoi de dikaioi eis zoeen aionion.—Matt. xxv. 46.
The but righteous *into* life eternal.

Ho Kurios anelepthee eis ton ouranon.—Mark xvi. 19.
The Lord was received up *into* heaven.

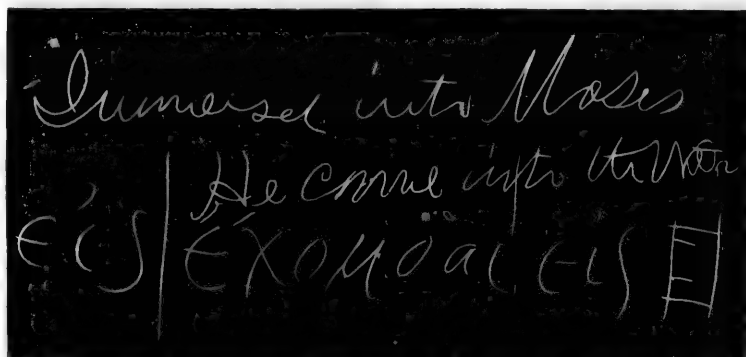
Katebesan amphoterai eis to hudoor.—Acts viii. 38.
They went down both *into* the water.

All these passages, except the first, have only one *eis*, yet the persons or things mentioned *go into* the places mentioned, whether heaven or gehenna or the treasury.

NOTE.—The translation inserted between the lines of Greek on this page was not inserted on the paper placed before the audience.

"And they both shall fall *into*—*eis*—the ditch." No *eis* before the verb there. And "to be cast into the fire eternal." There is no *eis* before it. "To cast the money *into* the treasury." One *eis* only. One *eis* takes the money into the treasury; one *eis* takes a man into the fire; and one *eis* takes both the leader and the led into the ditch; and yet he tells you that it is a general law, that it takes a *double eis* to take a man into heaven or any other place. Here is one more: "Than that thy body shall be cast into gehenna." There is no *double eis* here. Now, why is it that one *eis* will take a man into heaven or its opposite, while it requires two to take him into the water? He tries to fix the Word of God to suit his theory.

I ask you to watch, and see if he overturns a single statement I make during this debate. (*Blackboard was here produced by Mr. McDiarmid.*)



There is no such Greek under the heavens as that. That is enough to make Homer turn over in his grave. The Dictionaries do not contain it; the Commentaries say it is not *us*; Hellenistic Greek is silent about it, and the Classics are dumb as the grave concerning it. Such Greek is not found beneath the blue vault above us, and I doubt if it is known in the under world. He meant to write

eiserchomai. He missed an R (*Rho*), and then put in an O (*Omikron*) where it ought not to be, and calls that Greek! That is the man who corrects my pronunciation of Hebrew! He knows just the accent—where to strike the last syllable of *tabal*! I know where to strike too; and on that blackboard is the only place in the universe where the thing he has written is found. What I say is true, or it is not true. I have the books here—about fifty of them—and if he can produce his book of authority for such Greek, I want to see it.

This is what comes from rejecting authorities! He can make Dictionaries, and he can make Greek words, and he is doing all he can to keep penitent believers out of the water; but you will find in this town of Tonawanda some whose hearts are breaking to follow the Master, and who can see in the desert His footsteps, and from the eternal shore hear His voice. They will say, "Let us go, we want to be buried in the likeness of my Saviour's burial, and emerge from the grave, after the example of Him, who was the first born from the dead."

When I quoted Dr. Schaff's history, he asked, "Who is Philip Schaff?" It reminded me of the story I heard—I think Mark Twain tells it—of the Hoosier who went to Europe, when some one showed him the bust of Columbus. "This is the bust of Columbus," he was told. Said this man from the Hoosier State, "Columbus? Columbus? who is Columbus?" Said the other, "Why, sir, the great Christopher Columbus that discovered America." "Why," said the Hoosier, "I came from America, but I have never heard of Mr. Columbus." So there are people away back in the north of Canada who have asked me, "Who is Garfield?" But here is a man that takes the palm, and asks "Who is Philip Schaff?" Why, Philip Schaff is one

of the thirteen men on the New Revision Committee, chosen from among the best and foremost scholars in the United States. He is a Presbyterian. He is President of the Committee. I would like to ask—who is Dr. Watson? I had not heard of him until I came over to New York State. His fame has not gone throughout the earth, nor his words to the end of the world, that I have heard of.

This is "The Rev. Philip Schaff, D.D., LL.D., Professor of Sacred Literature in the Union Theological Seminary." Here is a book—Lange's Commentary—translated into the English from the German by Philip Schaff; and a dozen volumes of the same size came from the same hand.

Now, about these washings. He told you the other evening that beds, couches, or tables were washed three times a day; he said some thought that these were beds, and some thought they were seats, but he did not care which. Well, whatever they were, his story is just such another as I heard once before in a debate—that the beds were built in as a part of the house, and that they could not be taken up and put into the water without taking the house to pieces! I asked the question then of the speaker, and I will ask it now—If that be so, did not that paralytic have quite a time, to whom Christ said, "Take up thy bed and walk?" I suppose the house stuck to the bed, so the poor old man went off with his house, as well as his bed, on his back! How hard it is to get anything into the water! To save your body and spirit, you cannot get a bed or couch (*klinee*) into the water; the thing is impossible to Pedo-Baptism.

Then he said, "If they immersed these beds or couches three times a day, wouldn't they be wet?" Yes, awfully wet; but who ever said they were baptized three times a day? Please read that from the New Testament, my



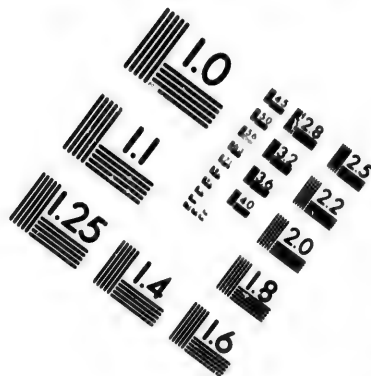
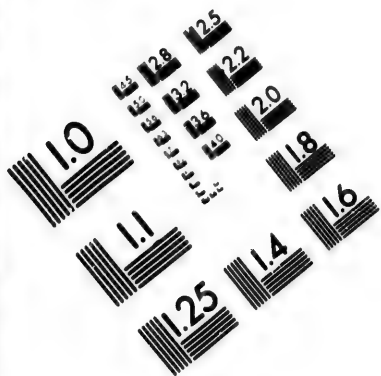
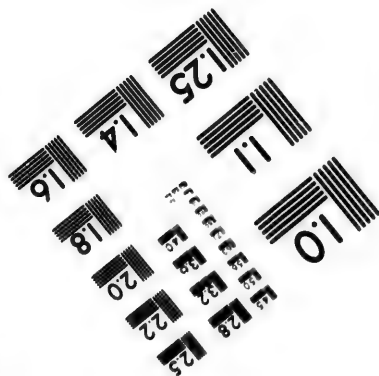
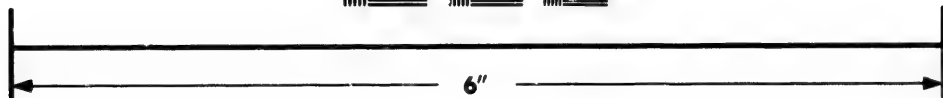
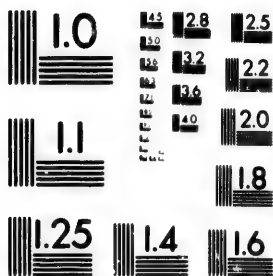


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friend ; the Book of God knows nothing of baptizing these things, *three* times a year even. This "three times" is all put into the text for the sake of *making* a difficulty. Remember, in Revelation, "He who adds to the sayings, etc." That is the text applied to Mr. Campbell the other night. I never in my life heard of couches, either Jewish or Gentile, that were "baptized three times a day." That is put in by Dr. Watson to hinder men from understanding the Word of God.

Now he wants some authority about this couch business. From McKnight, the great Presbyterian commentator, I will read about these washings. This Presbyterian translates Hebrews ix. 10, "Only with meats and drinks, and divers immersions." He is not concerned about this sprinkling argument.

With approval, Adam Clarke, the Methodist critic and scholar, quotes Dr. Lightfoot, the President of the Westminster Assembly—a Presbyterian, and one who favored sprinkling, too, very strongly, as saying that :

"The baptism of John was by plunging the body, after the same manner as the washing of unclean persons, and the baptism of proselytes."

Adam Clarke himself says, speaking of Philip and the eunuch, that :

"Philip was instructing him. He professed his faith in Christ, and he probably plunged himself under the water, as this was the plan which appears to have been generally followed by the Jews in their baptisms."

I quote this, not because I believe that the eunuch did that, but to show that Adam Clarke believes that the Jews *immersed* the people. That is all. Jewish immersions are not hard to find, answering to Hebrews ix. 10.

Prof. Blackie, of the Presbyterian College, Edinburgh, says :

"There cannot be the slightest doubt that *baptizo*, both in classical and ecclesiastical Greek, signifies dip, and even to drown, sometimes. The word 'to sprinkle' is quite different, viz., *raino*."

This is from a man who practises sprinkling. They say it is a contradiction. No, sir. He thinks it does not matter. He then says :

"Practically, however, this is of no consequence, as the water has no virtue in itself, being only a sign of internal purity ; and it is equally a sign whether sprinkling or dipping be used."

I accept Prof. Blackie's testimony, as a scholar, as to the meaning of the word ; he knows the facts, and I accept him, because if he could say sprinkling he would. He says, "It is true it means immerse, but *practically* it makes no difference !" I do not accept him as to there being no practical difference. I do not see how he knows that. He has not been taken into the secret counsel of Heaven. Who told him that a man need not keep the commandment of the Lord ? That is what I would like to know.

I said the other evening, that Peto-Baptist scholars generally have confessed that the Lord commanded immersion, but that on account of the coldness of the climate it might be changed to sprinkling as a matter of mercy or convenience. Here is a quotation from Calvin :

"It is He—the Master—who makes us partake of his death, who demolishes the kingdom of Satan, who weakens the power of our corrupt propensities, who even makes us one with Himself, that being clothed with Him, we may be reckoned children of God ; and that He as truly and certainly performs these things internally on our souls, as we see that our bodies are externally washed, immersed, and enclosed in water."

That is his opinion about what was done. But he continues .

"Whether the person is baptized by being wholly immersed

in water thrice or once, or whether water be only poured or sprinkled upon him, is of no importance."

Does he mean to say that the Lord left it in dispute or darkness? No. He says:

"The Churches ought to be left at liberty in this respect, to act according to the difference of countries."

It is not the Lord's will, but "the difference of countries," that settles it. He adds:

"The very word *baptizo*, however, signifies to immerse, and it is certain that immersion was the practice of the ancient Church."

Such men as these, Calvin, Neander, Stanley and Luther—and I could read from scores besides—admit that the very word baptize means immerse, and that the apostles practised it, but claim it makes no difference, simply because of the climate. It is rebellion against the Great King who sits on the throne, to change Heaven's appointments. Climate! I will change the water and make it warm, if necessary—put warm water into the font, to suit the delicate and the sick—but I will not change, if I know my heart to-day, the commandments of heaven's King, so long as I believe the New Testament. If I should happen to read Tom Paine, I might then.

DR. WATSON'S THIRD HALF-HOUR REPLY.

*(Seventh Night.)**Ladies and Gentlemen :—*

I want to remark that I have seen about four or five gentlemen here, on the opposite side—the speaker, the pastor, and brother Pardee, the pastor at Williamsville—and all engaged, besides an eminent brother who uses the paper ; there seem to be four or five arrayed on that side, against one. I should think that if the brother had as much modesty as myself, he would hardly have invited the ministers from out of town to help him ; at least I did not ask any one from out of town to help me. I am inclined to think it will take about that four, and perhaps four more, to carry him. I would not be very particular, if they would only report what is true in the papers. I do not wonder, however, that my brother would like to have me leave Tonawanda. He will wish that I had left before he came, or that he had never come, perhaps, to speak for our Disciple friends.

About this being baptized. Christ came to John to be baptized ; he baptized Him “in Jordan.” There is just one passage which I will call your attention to, that spoils that whole thing. I cannot quote it, but you can look at it. It says that Christ came to “the place where John was baptizing, and abode there.” They say that John was baptizing in the water—“in the Jordan ;” and as Christ came to “the place where John was baptizing, and abode there,” He must have lived there “in the water.”

Oh! yes, under the water. You might grant that He lived on top of the water, where there might be a boat ; but no, they must say He lived *under the water*. Christ came there, and lived there “ in the place ”—not on the bank, but right in the water “ where John was baptizing! ”

In regard to the consecration of Christ. I said that I did not believe that Christ was baptized in the same sense that we are, but I took it to be a consecration to the ministry ; and the brother the other night did not answer the question—“ Where was Christ consecrated to the ministry—the priesthood ? ”—if that was not the place. That was the place, from the very fact that Peter, in his speech, said that when Christ came out on the bank, He was anointed—the very word that was used, when a priest was anointed for introduction to the ministry. He had been washed in the Jordan, or sprinkled on the banks—no matter what,—the water had been put upon Him in some way, and He was anointed, and went out upon His work preaching. He asks how are you going to make that out from the word *baptizo* ? Paul says they “ were all baptized unto Moses. ” Does the word baptize there, mean the same thing that it does when we have the ordinary ordinance performed ? Not at all. It means they were all consecrated to Moses—to the doctrine of Moses. This word *baptizo* means sometimes to consecrate for other purposes—to dedicate. It does, when it says that they “ were baptized unto Moses. ”

I want the brother to show where Christ was introduced into His ministry if not here—where He was consecrated, where He was anointed, and all that thing.

In regard to this prevailing meaning of *eis*, I thought I had settled that once, at least ; if the Dictionary settles anything, I thought I had.

He said the prevailing meaning of *cis* is *into*. Let me tell you what the prevailing meaning is. I quoted it before, from Passow, the great lexicographer. He says it means *towards*. It means *to*. It means motion *to*, or motion *into*—giving *into* the last time. This is from the Lexicon, and I can show you a chapter where *cis* occurs sixteen times, and is rendered *into* only once out of the whole sixteen times. Which is the prevailing—the fifteen times or the once ? This brother says, why once, of course ! Ladies and gentlemen, which is the most—fifteen or one ? The Lexicons tell that matter, as well as the usage.

In regard to this preposition, *cis*, he missed the point totally. The point is this—you will find that the one preposition always takes you *to* a locality, tells you where ; and it is just barely possible that in going into some place, into a house, where locality is the idea, the two prepositions may be used. I think that may be so.

I say this—that where there is the one preposition, it never expresses the one idea of concealment, as in the case of enclosure in water, or immersion. He cannot find such a place in the Bible, I think. I have not found one. The two prepositions may at times simply indicate locality in the house, but that is not the point at all ; the point is, does the one preposition ever indicate the idea of concealment ? It does not.

Suppose that in the sentence "He went into Jerusalem," there is one preposition—does it not tell *where* He went ? It does not mean that He went into Jerusalem to hide. You will not find a single instance in the Bible, that I know of, where a single preposition is used to convey the idea of concealment, as enclosure. You take the double preposition, and the idea of concealment alone is intended—as, where Christ exhorted to go into the closet and pray.

The point is not *where* to go, but the idea is secrecy, concealment—to be surrounded, shut in. You will find the double preposition is not used in a single case in connection with baptism. When they write about going into the water to be baptized, it is always a single preposition, which merely takes them *to* it.

Every one of these single prepositions, so far as I can see, refers simply to the locality, or the *where*. The single *eis* never tells you the *how*. I would like to see that passage. I have not seen it. We must see it to have it proven. I deny it.

In regard to that mutilated sentence on the board, the brother wanted to know about that spelling. I do not believe very much in preaching written sermons, but I find it is a good thing to preserve them, when you have them written. I do not like to put the brother in an awkward position, but it is necessary for me to do it.

I just happened—fortune favors the brave—to write down a sentence in Greek in my note book here, and you remember that . . . I gave my example, I held the book up, and copied it out of it; and when I saw this mutilated passage here, I looked around to see how it was. I held my book up, and copied it out on the blackboard, word for word, letter for letter, accent for accent—all correct.

By MR. McDIARMID :—Who wrote that ?

By DR. WATSON :—I will attend to that ; I will attend to that.

By MR. McDIARMID :—You gave the impression that I wrote it.

By DR. WATSON :—I wrote that myself, as you all know, but this brother has had this blackboard in his possession for two nights and two days, and now here it is with this

mutilated sentence upon it. I will not say that this dear brother did anything with it; I will not say that he did. The question is, how does it come in that way? There is the written documentary evidence. You can draw your own inferences. I dislike to come in where the veracity of the speaker is concerned; but I am glad I have kept the record.

About those couches. I think the brother must be rather hard up to get those couches immersed. Dr. Carson offered to get them immersed, and he had to take them apart. I believe Dr. Carson is the standard authority among all immersionists—one of the best authorities I have seen. He is a strong one. He could not refer to "Take up thy bed and walk." He had to knock it to pieces, and immerse it piece by piece. The great Dr. Carson did not believe, with some of these wishy-washy authors, that they were perhaps a little roll or a bed, that you would wash or immerse as any ordinary sleeping arrangement. Suppose they were, as he says, beds and not couches—something to sleep on; do you suppose that they would immerse those every evening? They would be fearfully wet to sleep on, and you would certainly catch your death of cold. If they were not sprinkled, they must have been immersed, and they would be so wet as to be unfit for practical use. I think we must say with Dr. Carson, if we must come to it, that they were put together piece by piece; nothing but a board seat, perhaps.

I notice that the brother seems to be running out of arguments. He has gone back, and begins to repeat over the assertions that he gave here two or three nights in the last week—the same old illustrations. The brother may be able to read Greek and Hebrew, but what about Latin? Ph. D., he says, is doctor of laws—Latin. How do you get doctor of laws, rather doctor of philosophy? It is not *legum doctor*—that is doctor of laws.

I guess he had better take the Latin Dictionaries, instead of the English and Greek ones.

I confess that I am ignorant enough, but I do not think he knows everything. I have weaknesses and faults, and enough of them the Lord knows, but I do not want you to think that this distinguished gentleman from Toronto knows everything. I think the best way is to show it, not profess it. I would not say these things if they had not been called out by things the brother has said. I would prefer he would not say them ; but just as long as he uses them, I will.

I want to give the brother a little something to work out for the next half hour, if he will. We differ very much upon our conception of baptism. Where in the Bible does God call the condition baptism ? I hold that baptizing is an action, shown in the command, "baptizing them." It expresses action ; as Dr. Carson says, "mode and only mode, dipping and nothing but dipping." This brother says it is not action ; that it is the result of the action, or the condition resulting from the action.

I want to know if the brother will tell me where in the Bible God defines baptizing as a condition. I have not found it. If he can find it, I would like to see it. I do not believe it is in the Bible. The very act of baptizing expresses action itself.

Here is another question. He told us the other night that the word *baptizo* had only one meaning.

By MR. McDIARMID :—I did not, sir.

By DR. WATSON :—Perhaps it was a little different—that there was no word which had two meanings.

By MR. McDIARMID :—No sir. Nor that either. You misstate it.

By DR. WATSON :—Just hold on now a minute. I under-

stand that he said that there was no word that expressed two different things.

By MR. McDIARMID :—Not that either.

By DR. WATSON :—I have a question. If *baptizo* is the name for the *condition*, what is the name for the *action*? Bring them on; I will stand the whole four of you! The Disciple gentlemen seem to be exchanging notes. You will find you have an elephant on your hands before you get through. I am not half waked up yet. I tell you, ladies and gentlemen, this man is nervous. He bothers me every time. Every time he has spoken, I have not said a word; but every time I get a little warm, a chill comes on him and he turns around, and begins to bother me. But it shows weakness; it shows that his cause is sinking, and he will be immersed before he gets through.

I have another question here. I put immersion in the form of logic. This is a nut for him to crack during the next half hour.

All breaking of Christ's commands is sin—that is the major premise. On his own admission the other night, the practice of baptizing by immersion is breaking Christ's command. He said that the command, "Go baptize them," means "Go immerse them," and he said that the meaning of immerse is to put them under, but not to bring them out; he said, "We bring them out for mercy's sake, or they will drown."

All breaking of Christ's commands is sin. On his own admission, the practice of baptizing by immersion, is breaking Christ's command; admit it, and therefore the practice of baptizing by immersion is sin.

There is immersion put in one of Aristotle's syllogisms. I would like to see him break one of these premises.

Another question—The relation of the symbol to the thing symbolized. We hold that the water action symbolizes the spiritual action. That is, water baptism symbolizes Spirit baptism. Now then, we hold that inasmuch as the Spirit action is momentary and transient, of course the symbol of the action ought to be momentary and transient, to correspond. But we hold that there is a condition resulting from the spiritual action—a purifying which remains ; so that when we baptize with water, the symbol passes away, of course, and so does the spiritual action ; but the result of the spiritual action—the condition—remains with us.

I understand the brother to say that baptism is the condition, or the result of the action—that baptizing is action, and that the result of it is baptism, and that the one result symbolizes the other result ; that is, the result of the physical action, that is to say, water baptism—that condition—symbolizes the result of the spiritual action.

Very well. This water baptism—the result—is simply being enclosed in water. That is the result of the immersion. That is the condition. But as soon as he brings them out of the water, why of course the baptism ceases. What does it symbolize then ? That takes away the result of the spiritual action, because he is not baptized. Every time he takes them out, they are unbaptized. With us, the condition, or the result of the spiritual action, remains. We have something after we are baptized. I would like to have the brother call that out.

The fact is, Dr. Carson thought this whole thing thoroughly through, and he found that it was an untenable position, so he stuck right to the word action. God commands us to go, and act—do something. He does not say “ Go baptize and produce a result.” If the result fol-

lows, and the man sickens and dies, or anything of that kind, then we are not responsible. We are not told to do that. We are simply told to do something. I want to know where God tells a man to do anything else than that for baptism.

Here is another point. The immersionists hold that water baptism is a symbol of spiritual baptism—which is the condition—and also it is a symbol of the burial of Christ—both of those two things. I want to ask the gentleman how a symbol can symbolize two totally different things. I want to know how a photograph will exactly represent two different objects. Here you have a photograph of the face of your friend, and it resembles the face of your friend precisely, and also looks like a barn. Can that picture represent two totally different things? The symbol must be like the thing symbolized. It can only represent one thing.

I hope the brother will show how a photograph can be made like two different objects; then he can show how this can symbolize two things.

MR. McDIARMID'S FOURTH HALF-HOUR
ADDRESS.

(*Seventh Night.*)

Mr. President and Christian Friends:—

"My dear brother" finds it difficult to fill up his time. He could speak nicely when he had the whole evening of two hours to himself each night; but now, when I begin to speak, he cannot get along, somehow. Go on and prove your practice; the way is open; the course is clear. Prove something! Do something!

I am sorry to have interrupted him. I will do so no more. He may interrupt me if he likes. If I state that which is not true, I would thank him to stop me. But before entering upon any remarks that are supposed to be good, spiritual and to the point, I will just raise one issue. It is an issue as solemn as the judgment, and I put it to Doctor Watson before an assembly of his own people, and others. I ask Dr. Watson—DID YOU WRITE THAT WHICH IS ON THE BLACKBOARD? I want a yes or no.

By DR. WATSON:—No, I copied the sentence——

By MR. McDIARMID:—I don't want any speeches. Is that your chirography? I want yes or no to this question. This can come before a judge, because it is a criminal case, and forgery is involved, morally.

By DR. WATSON:—I copied it on my——

By MR. McDIARMID:—Yes or no.

By DR. WATSON:—I copied it on the blackboard——

By MR. McDIARMID:—It is all taken down in shorthand.

You will remember he walked to the blackboard, book in hand, and said, "I thought I had an example here, but I cannot see it; I can make one." He confessed he did not have it in his book, but said, "I will make one." He said we had an elephant on our hands, and so we have. I am sorry Barnum did not get hold of him. He outstrips Jumbo largely. When Jumbo left England, the ladies fed him with candy and other sweetmeats, and wept. I wonder if the sisters here, when this elephant leaves Tonawanda, will treat him as kindly and shed tears over him as lovingly in the days of his departure. He came here last evening, and I was watching him, as I was afraid he would rub it out; he walked up to the board with his handkerchief in hand; I caught him and said, "We want that." "Do you?" he said; "well, we'll let it go." He then took his place on the platform without hinting that it had been changed. The thing is quite too ridiculous, and I am sorry for him; but he must take that thing back, and declare that he wrote it, or that he did not—one of the two. There is no occasion for his going on so. It is a criminal offence, you know, to forge that! It will come to the courts if he does not say yes or no. I am one of those men who push right through to the end, and I have the money in the bank with which to do it. Somebody wrote that thing, and if it was not Dr. Watson it was a downright forgery on the part of some one, and who is the man who did so? It will come to the Tonawanda courts, or he will say yes or no before this audience. He must take his choice. He cannot run over me, if he is an elephant. I have a thousand dollars in the bank, which I intended to invest in Manitoba, but I prefer to use it in this way. I am waiting with the patience of Job for the yes or no. (Pause and silence.)

I will go on now; it is enough. I want to discuss the question as it ought to be discussed.

Christ came to "the place where John was baptizing and abode there." He undertakes to say that if that is true, and, therefore, if immersion is referred to, of course Christ went and *abode* right "in the water," where John was baptizing! Suppose I tell my friends I am going to abide in Tonawanda, the place where Dr. Watson preaches; must I abide in his pulpit, and only in that spot; get the kitchen, dining room and parlor all in his pulpit where he is preaching? I go, I say, to London, to abide there—the place where Spurgeon preaches, and of course, according to Dr. Watson's logic, I should have to stay right in his pulpit! That is what he calls, I suppose, a syllogism!

Suppose John was *sprinkling* "in the Jordan," and Christ went and abode in the place where he *sprinkled*, what better is that? Or, suppose John to have sprinkled all around the town? Or, are we to suppose that he had a certain spot where he always sprinkled, and that Christ came and lived right in that spot? Think of it! In these days of photographs, and telephones, and electric lights, and steamboats, we have a man talking in this midnight dark way, as if the dark ages had come back again from the dead past. He asked me where was Christ consecrated to the ministry, if it was not in His baptism? Christ was not baptized at all, you know! If Christ was immersed, then he wants *me* to tell where He was consecrated. He says Christ was not baptized at all; and I ask *him* then where? He was appointed to the priesthood by the oath of His Father.

"The Lord sware, and will not repent, thou art a priest for ever after the order of Melchisedec."

And not after the order of Aaron. He was anointed

Prophet, Priest, and King when He came up out of the water, when the Holy Spirit came down upon Him, like holy oil. Christ was anointed of God—consecrated—but the baptism was not the consecration. It is never so called in all the Scriptures, and even if it was, it is well known that priests were washed in the brazen sea and in other places. Solomon built a special sea, about eight feet deep to the brim, "for the priests to wash in."—II. Chron. iv. 1-6.

He quotes Passow in regard to *eis*—into. I tell you he has not got Passow. Passow wrote his Dictionary in the German language, and how nicely he can translate from the German to the English! There is the place where the difficulty is. He translates Passow's German just as he pleases, you see. That will not do for this "into." He said the other evening that *eis* did not signify enclosure, or envelopment with a view to *hide*, unless it was doubled! Who ever said it did—doubled, or not doubled? The Doctor asked me on his paper the question: Does *eis* signify enclosure or envelopment? I said "Never." Now he wants to make out that I said that *eis*—into—means enclosure! My answer was that it never does. Do I say, when the eunuch "went down into the water" that "into" means enclosure? No, sir. Philip took him down into the water, as we do now—that is not the enclosure. He baptized him—that is the enclosure; that is the burial. It is there where the enclosure comes in. Here is the example he gave—on the blackboard—of a double *eis*, meaning into. If *eis* means *to*, what would double *eis* mean but "too, too"? It is too, too utter.

Did not the one *eis* take Jesus "into their synagogue" (Matt. xii. 9), as certainly as the double *eis* took David "into the house of God" (Matt. xii. 4), which was the temple? It

is "into the house of God" in both cases, and it is the same verb in both cases, only in one place there is one *eis*, and in the other there are two.

As to the beast falling "into a pit on the Sabbath," the animal was not in the pit at all! It just fell close to the pit—somewhere near it! But as it might roll over and with a double *eis* really fall in, it should be removed a great way off, on the Sabbath! Dr. Watson says that one *eis* never takes a man into heaven—so as to hide! Does a double *eis*? Are men hidden from sight in heaven? Perhaps they are from those outside. The same was true of Christ in the synagogue—one *eis* only being used.

"Cast into the fire eternal,"—one *eis* does that, does it not? I hope it does not; I pray God that the man who does not speak the truth may not be cast into the place that is so dark. But in all the places in the Book of God, that I know of, where it says "cast into the fire eternal," one *eis* does it. And so it is all the way down this list which I have placed on this paper before you.

You remember I quoted Jacob Ditzler, where he says that *enduo* means immerse in the Old Testament, in the Apocrypha, and in the New Testament. I showed you that the word *enduo* is applied to the Holy Spirit baptism,—"*endued* with power from on high," and rendered in the New Version, "clothed with power," and the same by Wesley.

"Oh," he said, "the Spirit is poured on," and then added, "If you pour water on the outside of a jug, it won't fill the jug." Let him settle that with the Lord. Is man like a jug, simply? Here is a vase; I *fill* it—is it baptized? No. But suppose there is a tender plant growing out of sight within it, and I then pour water in, and fill the vase,—I thus *immerse* the tender plant enclosed within. Man's body is the vase. "Your bodies are the

temples of the Holy Spirit," says Paul. Now, "the outward man" is filled with the Holy Spirit, while "the inward man," the human spirit, is *clothed* with the power of the Holy Spirit. It is the soul of the man that is baptized in the Holy Spirit, and not the body. The Apostle John says, "I was in the Spirit on the Lord's day." His spirit was enwrapped, or invested, "clothed with power from on high," while the Spirit dwelt in His body," as in a "temple." Now bring on your jug. Is man only a jug? Man is not like a jug.

But he says "clothed"—*enduo*—means to enter. He said this word *enduo*—clothe—means to enter, and therefore the Spirit must enter our spirits or souls, or enter the thing baptized, like the water enters the jug.

We will see what *enduo* means.

"Nor yet for your body, what ye shall put on.—Matt. vi. 25."

"John was clothed with camel's hair."—Mark i. 6.

Was the clothing inside or outside of John's body? He says *enduo* means to enter. So it does; but it is not the clothing that enters; it is the thing which is clothed.

"Herod arrayed in royal robes."—Acts xii. 21.

Where did Herod have his robes, within or without?

"Let us put on the armor of light."—Romans xiii. 12.

Where do men wear their armor?

"For as many of you as have been baptized into Christ have put on Christ."—Gal. iii. 27.

Calvin says we are "clothed with Christ." *Enduo* is used in all these passages.

When we get to the land of glory, the Lord will enrobe—*enduo*—our spirits with an immortal body in that glad day, and that is the word that tells of the Apostles being CLOTHED in the power of the Holy Spirit. Wesley and

also the New Version say, "clothed with power from on high." Therefore, like John, they could go out and be "in the Spirit on the Lord's day"—the Spirit in their bodies, clothing their souls.

He said that if I baptized a man according to the classics, I would have to keep him in the water. He said that I confessed *baptizo* means to put in, and *keep there*. Indeed ! I did nothing of the kind. I said the word *baptizo* does not mean to take out. I told him there is no word in the English, Hebrew, Greek or Latin, or any other language, that means at the same time to put in and take out ; and *there is not*. He says *dip* does. It does ? "Dip in the dish." Does "Dip in the dish" mean to take out or to put in—which ? Now, when you say, "Dip up water," it is the *up* that takes the vessel out. The *dip* only puts it in.

If I say "Dip me out some water," the *out* brings it up, but the *dip* alone never does. The best authorities say that *dip* means "to put in with a view of taking out." *Baptizo* is used in the same way.

He says *baptizo* never lets a man out. He has "got to go in and stay there." Let us see if this is so. I quote from Strabo, who was born 60 years before Christ :

"Alexander happening to be there at the stormy season, and trusting for the most part to fortune, set forward before the swell subsided, and they marched the whole day in water, *baptized as far as to the waist*."

Did the part under water stay in the water there forever ? The part baptized must ! The other part, according to Dr. Watson, might go away ! Naaman "baptized himself seven times in the Jordan." *Baptizo* is the word, exactly. He came out *seven* times, but, "No, sir," the Doctor cries, or should cry, "you know *baptizo* when it puts in never takes out ; he must have stayed there !"

Nevertheless, he went in seven times, and came out seven times all right, notwithstanding the Doctor's philosophy. Did he break the command of God by coming out ?

That is Bible Greek. We will take some more classic Greek now. I quote from Plutarch, who was born in the year 50 after Christ :

"Thou wouldst not have seen a buckler, or a helmet, or a pike ; but the soldiers along the whole way, dipping (*baptizo*) with cups and horns and goblets, out of (*ek*) great wine jars and mixing bowls, were drinking to one another."

They were dipping—*baptizing*—their goblets and their cups and horns into the great wine jars. They did not stay there ; the *ek* took them out. Yes, sir ; and the *ek* took Christ out of the water. He " was baptized of John in the Jordan," and " came up straightway out of the water " by the very " out "—*ek*—that took these cups out of the wine jars. Naaman came out safe, even without an *ek*. Here is another case. When men were out in a boat, it is said, " they baptized their hands in the water and drank."* Did their hands stay in the water ? He says it means every time to put in and stay there, and said that I confessed it ! What next ? I told him the word *baptizo* itself did not take the candidates out, and if he wanted to kill them, he should put them in and keep them there ; if he wanted to let them live, and walk in the kingdom, he should take them out.

Baptizo does not say " stay there ; " neither does it say " come out," as a word ; but the OBJECT of the baptism

*This extract is from Achilles Tatis. and reads thus :—" For their drinking cup is the hand. For if any of them is thirsty while sailing, stooping forward from the vessel he directs his face towards the stream, and lets down his hand into the water, and baptizing it, hollowed, and filling it with water, he darts the draught towards his mouth and hits the mark."

will settle that. If you want to kill a man, tie a stone around his neck, and put him in the bottom of the sea ; that will baptize him to " stay baptized ; " but if you want him to rise up in the likeness of the Saviour's triumphant resurrection from the grave, do not tie him down with a stone.

I will give another example, one which the Doctor quoted last night :

" A bladder may be baptized, but it is not fated to sink."

Just you try it. You can press it down under water, but it does not stay there, or sink like a stone ; so then *baptizo* lets it come out. His own example settles the matter against him. When I baptize a man, I do it with the preposition *ek*—*out*—after it, in my vision ; and I have shown that the Master, whose footsteps we may follow, came out. I hear the voice of His Evangelists and Apostles, in the blessed Book uncorrupted, saying :

" And He CAME UP OUT of the water."

Bless God for that. No elephant's foot can keep us in.

And thus I am allowed—yes authorized—by the grace of God, with a *baptizo*, and an *ek*, and Christ's example, to put men into the water, and take them out ; and so long as I live, and move, and breathe, I will try to respect the laws of the Master, and hinder men from changing the commandments of Heaven ; and seek to lead those who love the Lord, and whose hearts are breaking to keep His commandments, to follow Him who went down into the deep waters till the floods went over His soul, as He said, " Thy will be done." From the deep sea of affliction, He can bring us up, and we can hear Him say :

" Let not your hearts be troubled."

" Peace on earth and good-will to men."

DR. WATSON'S FOURTH HALF-HOUR REPLY.

(Seventh Night.)

Ladies and Gentlemen:—

It seems to me there are things said here that seem hardly to be in keeping with what Christian ministers should say. Several things have been spoken that seemed harsh.

I wished an illustration of my position, and wrote it down in my book before I came in. When the time came, I went to the board and wrote, as I thought, the sentence on the board. That was all. Last night, when I came here, I walked around and passed my eye on the board, and I saw that sentence with the *chi* left out. What does that mean? I thought to myself. Thinks I, that is very singular. I looked in my book and saw I had it written correctly. I saw it was in bad shape for some reason, and I was going to rub it out; I did not want that before the public. I saw that that was different from this in my book, and I said that I would not say anybody changed it; I would not say that my brother had changed it; but, of course, the intimation was that somebody might have done it.

I do not want, in any way, shape, or manner, to throw any kind of insinuations reflecting upon the integrity of a minister of the gospel, or anybody else, and I presume that I left out these letters. I presume I did.

I tell you, ladies and gentlemen, I am a little pugilistic in my temper, and this brother is a little pugilistic, but not so much so as I thought he was. I thought he would

"knock down, and drag out." But it is very singular that, as I wrote that in the book, and had the sentence right, I should go to the board and find it in that shape—as much Greek as I have written. It is very singular, I say, that I should have left out that *chi*. The brother, you see, makes mistakes as well as I do.

By MR. McDIARMID :—That is not the *chi* at all, that you left out. It is the *rho* (ρ).

By DR. WATSON :—Oh yes ! I meant the *rho*. I left the *rho* out. The brother, of course, made a mistake, and I corrected him. I presume he would correct his own mistake, but I see that my brother, as well as myself, makes mistakes.

I feel perfectly willing and ready, if I make a mistake and know it, to just tell you I am wrong. This brother, I suppose, will do the same thing. I have no doubt he will. But making these mistakes appeal to our integrity, is a fearful thing for a minister to do. I do not think we ought to do it. Of course, all these things have nothing to do with the argument. If he made a mistake, it does not hurt his argument a bit.

Now in regard to this sentence here, I either do not get his idea, or he does not get mine. I looked at that thing pretty thoroughly—this preposition matter—and I find in my search, this: that while the verbs of motion—when they have the two prepositions, one at the beginning, attached to the verb, and the other following—that while they may express a motion to a location, and the location may be in a building, in a synagogue, or temple, and so may the verb with the one preposition, the verb with the one preposition never expresses the idea of *enclosure*; it expresses *location*, and of course the location may be within the enclosure—within the temple, or city, but the idea

is location. But when concealment, or enclosure, is to be expressed, then both the prepositions are used. That is the leading idea of the thought. These examples that he has given do not meet the case at all; so that in going to the water for baptism, when this verb of motion is used, it never has but the one preposition—the one after it. The *eis* does not go before it. It seems to me that if the purpose was to go under the water, and to be enclosed, you would require to have the two prepositions. I cannot see why, unless he uses *eso* instead of *eis*, and of course that is fully as strong, and stronger. It means *within*. If I can find a sentence with this one preposition used with a verb of motion, and the idea is to express concealment, I will yield.

I see that the brother sticks with a great deal of tenacity to this *enduo*. I thought I had certainly made that clear. I see that his argument depends largely upon the baptism of the Spirit. If the brother succeeds in showing that the baptism was an immersion, why then, of course, he has a very strong point, and it would look as though the water-baptism was by immersion; but if we show that it was not by immersion, but something coming into the person, it seems to me that that defeats the argument, and it would look as though the symbol ought to be the same as the thing symbolized, as nearly as possible.

That jug arrangement was brought out here, and it looks to me as though that does not affect at all the idea that he conveyed the other night in his speech. He said, in regard to the fulfilment of that promise, when "they were all filled with the Holy Spirit," that "they" referred to the souls, and not to the bodies. Now he brings the bodies in. I do not think it means the bodies. The "they" refers to the souls. What has the jug to do with it? I cannot see the

application of it, because you certainly fill a thing on the inside ; at least, I have never seen anything filled on the outside. That is a new argument to me entirely. If you are going to fill a vessel, you certainly try to get something inside of it. There are so many things bearing on that point.

For example, here is the prophecy away back in Joel, and I do not think the brother will deny that this prophecy, "I will pour out my Spirit," refers to anything but this thing we are speaking about. There is something coming down—poured down upon. It is the element coming to the subject, as you know. The Lexicons say that that word *enduo* means *to go into*. Robinson says it means *to go into—to enter*. Those are his first two definitions. The first definition of that Lexicon says that the word means to go into, and I know of a good many passages where it means to go into. The brother said it means *to clothe*. I do not deny that, but the word itself—*enduo*—as a rule, does not mean *to clothe*. I think you will find *epi-enduo* means to clothe, as a rule, and *enduo* means to clothe, sometimes. It does in that 3rd verse of the 5th chapter of 2nd Corinthians. You will find *epi-enduo* is used twice, to be *clothed upon*, and *enduo* only once, to clothe. It looks to me as though we ought to interpret the promise in the light of the fulfilment of the promise. What is the use of going to Corinthians, and talking about the resurrection of the body—to be "clothed upon?" What has that to do with the Spirit?

You know the Dictionaries use the same word in perhaps twenty different ways, and it means this and that. Dictionaries contradict each other, but you have to interpret the one word in the light of the subject that is treated.

He says, of course *enduo* means to go into your clothes. You get up in the morning and rush for your clothes, to

go into them ! I put my clothes on. I do not go into them.

By MR. McDIARMID :—No, you swallow yours, don't you ? *They do the going into.*

By DR. WATSON :—No, I put them on ; I do not go into them. When it gets warm he begins to get excited a little ; it is a sure sign he is becoming immersed.

I hold that these words must be interpreted in the light of the subject being discussed, and the subject is the baptism of the Holy Spirit. There is no use of our going to our clothes and the resurrection of the body, or a subject that has no relation to this at all. From beginning to end, on this subject, the word *enduo* does not mean to immerse ; it means to *introduce—an introduction—to go inside.*

In regard to that " baptizing them," I do not know why the brother did not answer those questions I read to him. They are not answered. They will be pressed a good deal before we get through.

He says now that he did not say that this word baptizing has two motions at the same time. How could it have two motions at the same time ? Nobody asked that. It is impossible. He said that the signification of the classic Greek and the Hellenistic Greek were about the same, viz. : one motion—to be immersed ; that there was no provision in the verb to bring them out. Before, he said he would bring them out for mercy's sake or they will drown. Now he says, that the object of the baptism allows him to bring them out. He goes right away from the position he first committed himself to. When he finds out now that he is immersed and can't get out, he says there are other things—the object of the baptism will bring them out. It is not for mercy's sake now. The Lord desires them to live longer, and consequently wishes them out. I have seen lawyers get out of pretty small holes, but never saw a

man get out of so small a hole as that. It is very easy to evade a position when a proposition is submitted, and to assume another, and try to knock that over. That is a good deal easier than it is to overthrow the argument, or the position that is given.

I am looking all the time for light on that *enduo*. I am looking to find where it says that the soul is immersed in the Spirit. I have looked a great many years and studied, and I confess I cannot see how it is possible. I find that the Lexicons are against it; that the connection of ideas are against it; that the whole subject is against it.

I see that the gentlemen on the other side have a reporter. That is all well enough, but I should think it would have been a very good idea, and would only have been fair, if there had been some arrangements made to have a mutual reporter. I did not know there was a reporter here until the second or third night, I think. It is all right. I suppose they are all going to do the fair thing. Still, it looks a little *ex-parte*. I desire the truth, the whole truth, and nothing but the truth, in a fair, square way.

I see that it is pretty late. If there were any positions that were presented, that needed rebuttal, I certainly would be ready to go on, but, except these double prepositions, there is nothing. I think he must misapprehend my idea; and as to this *enduo*, there is certainly nothing more to be said.

As to this question about the name of the action, I had hoped the brother would open up on that, but he did not. I am anxious to hear whether God has asked us to do anything, excepting to baptize, to perform an action.

As there have been no positions taken and fortified, to rebut, I shall not take up any more time.

MR. McDIARMID'S FIFTH HALF-HOUR ADDRESS.

(Eighth Night.)

Brother Chairman and Christian Friends :—

I will enter upon the work of the evening without any preface whatever. I read you first a few words from the *Independent*, a New York Presbyterian paper, in regard to the dispute between the Bible Society and the Baptist Church. The editor writes:

"The officials of the Society say that the Greek word *baptizo* must not be rendered into Burmese at all, but simply transferred, so that its original meaning shall not be expressed. If it be wrong to give the exact meaning of the word denoting a certain act, we ought to becloud the mention of the attending circumstances, lest they disclose the nature of the act."

And that is the work on hand. He then goes on to say:

"The Society is guilty of the most outrageous obscurantism."

This is the work that is going on—the obscuring of the Word of God, and hiding from the Burmese what the Lord of heaven and earth commanded, by *transferring* the Greek word to them, about which they know no more than does Dr. Watson. The editor of the *Independent* continues:

"It binds its—the Society's—vast powers to the work of suppressing a complete knowledge of the meaning of holy writ. It plants itself squarely in the position of the Church of Rome. The officials of the Bible Society are guilty of real sectarianism."

A little farther down in the article he says :

"Gentlemen and ladies of the big brick house, it is not the right thing to do."

He closes by saying to the officials of the Society :

" You were not appointed, gentlemen, to watch the interests of contending sects, but to circulate correct translations of the Scriptures ; and for you to refuse to circulate a given version, not because it is incorrect, but because it may have a certain effect on certain controversies, is a violation of the solemn trusts committed to your charge."

Is not that wholesome doctrine, if not so very full of comfort, coming right from the editor of the *New York Independent*, one of the most reliable papers of the present century ?

This is true, every word of it, and you have seen the work of "obscurantism " going on from night to night by a man that tells you that no man, living or dead, can tell what the Lord of Heaven commanded all the world to do. I say it is a slander on the Saviour's great name. Are we to suppose that He gave a command, using a Greek word that is the darkest word in all the Greek language ? Every other word of command is plain enough, except that lone word ! It becomes obscure, because our teachers have changed the holy commandment, and are doing their own will. Thus it comes to pass in these last days.

Now, here is one of their admissions. I will read you what a Professor of Greek in Amherst College, Massachusetts, said, after he was written to this year by a brother who asked him if any Greek Dictionary says that *baptizo* means sprinkle or pour. Prof. W. S. Tyler answers :

" I do not know of any good Lexicon which gives sprinkle as a rendering for *baptizo*."

They all give immerse. Liddell and Scott, in the first edition of their Lexicon, gave as one of the definitions the words " to pour upon," but corrected it in the second

edition. Now, when Episcopalians like Liddell and Scott make a mistake and correct it, taking out the "pouring upon," it is time that people should stop the "pouring upon."

Milton W. Humphrey, Master of Arts, and Doctor of Philosophy (Ph. D.), says (as quoted before) that "there is no standard Greek Lexicon that gives sprinkle or pour for *baptizo*." Yet these gentlemen are trying to bolster up what their own Dictionaries declare is not the meaning of the word, but which, on the contrary, declare that it is immerse—immerse all through. Not one standard Greek Dictionary made by themselves, Catholic or Protestant, dares to declare in English that *baptizo* means to sprinkle—all say immerse. And yet this gentleman is here to-night to make it appear that no man, living or dead, can tell what was commanded to be done in the name of the Father, the Son and the Holy Spirit; that no man can know what it is, only that it means action! You may go up towards heaven—that is action; or down towards hell—that is action; or down Jacob's ladder to the earth—that is action, and according to the Doctor is immersion, for the angels *yaraded* down the ladder; but yet no man can tell what the blessed Master meant when he said "baptizing them." If He had used *yarad*, descend, or *buthizo*, sink, then it would be clear! Who are these men that darken counsel by words without knowledge?

Now, I wish to be kind to-night, but I desire also to be true to the truth. If there is one thing on earth that our souls should love, it is that priceless pearl—the truth of Heaven to men. I expect some day, and perhaps not far hence, to stand before the great white throne, and I desire to stand there justified, washed in the blood of the Lamb,

whose laws I have sought to understand and obey from the heart. If God condescended to tell us what to do—if the command given by Him who is filled with love, and wisdom, and mercy, cannot be understood by any man living or dead—if that which was commanded to be obeyed by every man, woman, and child that comes to maturity, cannot be known—it is something marvellous in these last days; and that is the statement this Doctor of Divinity, this Doctor of Philosophy, this Doctor of the laws of God, makes to you. It has gone into the record, and will appear in print.

I desire to say a few things personally. When a man sins against me personally, and confesses his fault, there is no man beneath the stars readier to forgive him than I; and it will be the last of it too, unless it is again brought up by the party that asks that forgiveness.

I am sorry to say that last evening the Doctor raked up a little slip of my tongue, to compare with his perversion of my statements, and those of others. I happened in my last speech (as I am told) to say that Ph. D. is Dr. of Laws when I meant Dr. of Philosophy; I also said once, when preaching in Canada, that "the sun rises in the west, and sets in the east," but there was not a man, woman, or child that asked me to seek forgiveness for it. But this gentleman, who had to confess the most egregious iniquity last night, compares the mere slip of miscalling Doctor of Philosophy, Doctor of Laws, to his transgressions, which he had to confess before this large assembly after asserting and re-asserting their truth! Compare my slip to his statement, which he adhered to, until driven to the wall by threatenings in the courts of law, backed by a thousand dollars, which I had set aside to invest in Manitoba. Then he came to time, and said, "I must have written it; I presume I did."

He knows, and you know, that I had before explained what Ph. D. means, and told you all about it; it has all gone into the record. And then, to show how he catches, he admits that I understand Greek and Hebrew, but inquires "Can he read Latin?" Whereupon he turned to Ph. D., and said "Doctor of Philosophy," as if that was Latin! He ought to have known it was Greek. *Philosophia* is of the Greek. And Ph. stands for the Greek *phi*.

He calls me to account, and asks me if I can read Latin, when the very title which is given to himself is Greek! It came from the Greek. It is simply transferred to the Latin, thence to the English, second-hand. Of course I can read '*philosophia*,' if I can read Greek. He thought I could not read Latin, and therefore could not understand that Ph. stands for "Philosophy!"

I would like to see, my dear Doctor of Laws and Divinity and Philosophy—I would like to see in your book that word *eisrchomai*. I would like to see if it is correct in his book. I have my most serious doubts about his having it right in his own book. It may be so; I do not deny it. I would like to see it after I sit down, if he will please allow me.

He attacked, if you remember, Alexander Campbell for leaving out of Matthew xx. 22-23, the words "I have a baptism to be baptized with," and stuck to it, that he had taken it out of the Word of God. I informed him that the New Version had left it out. This he denied, saying "It is not left out, it is here," and opening the book, professed to read it! I opened the Revised Version and assured you that the passage was not in Matthew. "Oh," said he, "that is a book gotten up by Disciples and Baptists." He had read in the papers about it! In what papers? The papers do not exist in Europe, America, or the world. He made that thing himself. There is no such book, neither

are there any such papers. *His story is a myth.* Yet he wants to compare these trickeries of his to my slip about Ph. D.! This is the man to defend the party that this paper, the *Independent*, tells you is obscuring the word of God, and hiding it from the Burmese. Is it not time to think of these things seriously?

The ordinance that sets forth the burial of our Lord in the tomb of Joseph, has been changed by human authority. You will find, what is coming to pass—the desolations of the earth, because they have done just that thing—in Isaiah xxiv. 1-5.

When I pressed my friend in regard to that passage that Mr. Campbell left out, he finally confessed he was mistaken.

There are those here who may say he did not confess it. I would say now, he did confess it; and in two minutes after that, he said that he had noticed in the papers in London, that the book had fallen dead from the press, and was condemned by the critics because it left out the words in dispute; so he knew, after all, that the passage was left out, when asserting that it was left in!

I would like to know what London papers told him that it was left out of the New Version, and how he came to read, in the wrong column, a thing that he knew was left out? He told you that the New Version was received by the whole civilized world when he thought that it contained that spurious text, but when he found out that the text was left out, he said "It fell dead from the press!" He seeks to compare these obliquities and these obscurities with a momentary slip of the tongue! It is an old saying, and it is true, that "A drowning man will catch at a straw,"—even at the slip of Ph. D. I am told he gave a sermon some time ago, in Tonawanda, on the New Version,

and pretty strongly recommended it ; but now, finding it contains not that disputed text, "It has fallen dead from the press"—he saw it in some London papers ! What next ?

He says it takes a "double *eis*" to take a man into a place, or into anything that encloses. He says so, and here it is in Bishop Merrill's book, only Merrill does not speak of enclosing. I showed you here on a paper, that *eis* took a man up *into* paradise—no double *eis* there. I showed you that it took money *into* the treasury—no double *eis* there. It took nets *into* the sea ; it took John *into* prison, and I want to know if he was left outside ? Was he outside, looking at the prison ? In the place where it says the ox and the ass fell into the pit, it is one *eis*. The law of the Sabbath could be broken, and a man could go and take the ox or the ass out of the pit, for mercy's sake. Yes, but the ox or the ass was not in the pit at all, perhaps, because only one *eis* is used there !

I suppose that is it ; and these are the kind of facts that make the angels weep, and the friends of this man turn pale. This is that which is spoken of in the last days, when men should be turned from the truth and turn to fables. These are severe things, biting things, withering things, things snapped off from steel strings. I am now using the strongest and plainest language. I am lashing this man with a whip of scorpions, after the example of the Master when He lashed the money changers out of the temple ; and if the Doctor does not stop perverting the Word of God, I will tie knots on the tails of these barbed scorpions, and lash him still. I am teaching this man, Doctor of Divinity and Doctor of Philosophy though he be, some wholesome lessons that he shall not obscure the words of the Great King, nor those of Alexander Campbell either.

I am speaking in strong terms. I am speaking of the

man who, when referring to his own writing on the board, said, "I wont say he did it. I wont say who, but somebody did it." And yet there was his own finger-marks—his own handwriting on the blackboard before his eyes! He gazed upon it; he closed his eyes, and would not see, and tried to make out that it was either myself or some of my brethren who wrote it, having actually rubbed his scribbling of bad Greek out, and put something in its place! He ought to sit in dust and ashes, clothed in sack-cloth, for seven days, and, like Job's comforters, speak not a word. These are the things I bring against him, severe and true—true as the law of Moses, and, like that of the Medes and Persians, not to be changed. They are in the rock, and will stand forever. They are going to the record, and I will spread them around here by the thousand, with illustrations to suit the case. The book will be hawked about in the railway stations, and in the cars, and in the book-stores, old and new, until this man will be heard from, and people will not ask who is Dr. Watson of Tonawanda? They will hear of him. Even the people out in Indiana, who are now trying to vote for Jeff. Davis, not knowing he is dead, yet will know this man lives before two years go over his head.

Now, about this "double *eis*." I will read from page 221 of Dr. Merrill's book, to show what he says. Perhaps Dr. Merrill has stolen the whole thing from this man here:

"When *eis* is made a prefix to the verb, and then follows the verb as a preposition, an entrance is expressed."

That is, for example, *eiserchomai eis uranon*—that is, I enter into heaven.

He continues:

"But when the double *eis* does not occur, when there is one *eis*, the entrance is not expressed."

In the passage, "John was cast into prison," he would say the entrance is not expressed there. Bishop Merrill also says the entrance is not expressed. Let us see: "They cast nets into the sea." Entrance not expressed there ?! "Carried up into paradise;" one *eis*—entrance not expressed there ?! "He went into the synagogue;" entrance not expressed there !?—only one *eis*. These are the men who are obscuring the words of our Saviour. I can bring them twenty, thirty, forty, fifty, and I presume an hundred examples where we have only one *eis*, and there is entrance into a place, be it the house of God, the synagogue, hell-fire, paradise or prison. The one *eis* takes them right in, with a verb of motion behind it. Whether they come out or not, will depend upon the mercy of God. However, I have some hopes that even those who enter into fire eternal—though it is not orthodox—I have some kind of hope (or rather desire) that in the great future they may come out—with one *ek*. One *eis* takes them in, and I hope that one *ek* will take them out, if they will repent then— even in the last hour. But I *know* it not.

He told you that if a man is baptized in classic fashion he must be put under and kept under. He pressed that until I am tired hearing it. I confessed, so he says, that immerse—*baptizo*—puts a man in and makes him stay there, and then he says I break the commandment of God by taking him out. He says, there is not an example where *baptizo* was used where they came out. He declares, "They must stay there." As if we had to go and *sit upon* a man! Friend Currie, of New Brunswick, says that God's definition is this—"to *descend upon*, and *sit upon*." This God calls baptism, so he says. And the Doctor wants me to descend upon men, and sit upon them in the water and keep them there until they drown.

I did say, and say again, that *baptizo*, as a word single and alone, does not take them out; it puts them in, and yet it does not require them to stay in. It neither makes them stay in, nor come out. That depends upon your purpose. If God is managing the affair—we understand that merciful and gracious are His laws—even if there is no *ek* to take them out, knowing that God is good, we would take them out. But there is an *ek*—"out of the water"—in the New Testament, which takes them out. He knows these things as well as he knows the titles to his name, and better, for he did not know that *philosophia* was Greek!

I will give you an example of a certain woman who was just in my condition—suffering from a sore throat. Hypocrates wrote, about the time of Christ, of a patient afflicted with inflammation and swelling of the throat, and oppression about the heart, saying:

"And she breathed as persons breathe after having been baptized, and emitted a low sound from the chest like the so-called ventriloquists."

Breathed after being baptized *classically*! Surely not! Do persons breathe after being baptized—after being put in, and kept in? Dr. Watson, do they? To be baptized classically, the Doctor says, is to go in and stay there. But here Hypocrates says of this woman with the sore throat, "she breathed as persons breathe after having been baptized." In the days of Hypocrates those baptized got out somehow; they were not kept there; they did not have an elephant's foot upon their backs to keep them in the water as we do now.

DR. WATSON'S FIFTH HALF-HOUR REPLY.

(Eighth Night.)

Ladies and Gentlemen:—

There is hardly anything that needs to be replied to. I am happy to say I have nothing to reply to, especially as an argument is one thing and a tirade is another.

In regard to the article in the *Independent* about that version, I have one in the *Observer*, in my study, that will more than match that, and I will read it to you, perhaps, hereafter. I do not have it with me.

It is very singular that Dr. Carson, who is, perhaps, the most critical and most powerful authority among the immersionists, differs from this gentleman, and says that the word means mode only, and nothing but mode.

He either wilfully or otherwise misapprehended my remark which I have in writing. I believe that the two prepositions are used when the idea is concealment by enclosure. The passage, "cast into prison," tells where they were cast. The idea is not concealment, it is simply location. I said that the double preposition might be used for the purpose of location, and so with the single preposition *eis*. The point is, that the single preposition is never used to express the idea of concealment by enclosure. He did not touch that last night or to-night.

In regard to this Ph. D. I will risk my reputation upon it that it is Latin. Philosophæ Doctor—that is a Latin sentence, a Latin phrase. He says it is not Latin, because it comes from the Greek. Let us see. Here we have the

word propose. What is that? That is English. Oh, no, it is not English, because it comes from the Latin—*pro* and *pono*. It is pure Latin. All of our English language comes from other tongues, yet we say we have an English language. These little errors on either side have, of course, nothing to do with the argument. It is true the brother has not been able to translate a Latin phrase. He confesses that, and I will forgive him. Also, he does not accent his Greek right; as, for instance, the word *hudati*. He does not pronounce the Hebrew right. In three languages he has made a mistake—the Latin, Greek and Hebrew. He is a scholar, but he is liable to make those errors. Greater men than my friend or myself are liable to do these things.

I have replied, I think, to all that he has said, and now I will go on with my argument. I will say here, that the other night he mentioned Schaff, and I quoted Schaff against him, and I thought perhaps he would bring out some ancient authorities to tell about it, but he has failed to produce them. I will do that myself.

He states that the historians say that immersion was practised pretty early—say the close of the third century. Suppose, for the argument's sake, we admit it—that there was immersion then, and in the second century for aught I care; or in the first century,—what of it? While they say that immersion was practised then, there is another thing that they say, which he has not brought up, and that is that the immersions were always practised, the candidates being entirely divested of clothing. Men, women and children were all baptized, divested of their clothing.

Dr. Carson, in his reply to Dr. Miller, admits that immersion was received nakedly in the third and fourth centuries, and does not deny that such was the fact at an earlier date.

The Baptist historian, Robinson, in his *History of Baptism*, a book written at the request of a Baptist minister of London, says that the primitive Christians were baptized naked. Nothing is easier than to give proof of this, by quotations from the authentic writings of men who administered baptism, and who certainly knew in what way they themselves performed it. He says:

"There is no ancient historical fact better authenticated than this"—that they were all baptized in a nude condition. "The evidence does not go on the meaning of the single word *naked*; for then the reader might suspect allegory, but on many facts reported, and many reasons assigned for the practice."

If they were practising the Apostolic mode then, why our immersionists have changed it since that, because they do not practise it that way. They have their candidates dressed, and also have rubber suits on them. If the historians were telling the truth—and they admit it—then our immersionist friends ought to go back, and practise it according to the *Apostolic mode*. Do you not think they ought? Which horn of the dilemma will you take?

Now, I can explain how this immersion came about, and why it was done in the nude condition. I will read a little history here. The true explanation of this matter—this immersion and the divesting of clothing—is this:

"At an early date there was added to the simple baptismal rite, as practised by Christ and the Apostles, a washing of the whole body with water, as a preparation for the baptism proper, just as there was added the anointing of the body with oil, and the clothing of the person in white garments, as rites following upon the baptism at almost, if not quite, as early a date."

The preparatory washing of the body was in the bath, and in the case of women with none but women present,

and it was then that this immersion was performed, with the person naked, the baptism proper being afterwards administered in the presence of the Church, and by sprinkling or pouring. You observe that this immersion was the preparatory washing; of course the ladies waited upon the ladies, and the gentlemen upon the gentlemen. This explains how it came to be immersion, and on the theory of my friend I want him to explain how it came to be performed in a nude condition. I want him to explain it on his theory. I have explained it on my theory. In support of this explanation, we urge first the peculiar attachment of the Jewish converts to the law of Moses. This explains the addition of an ablution, preparatory to the absolute baptism. They considered baptism as a purification, and the preparatory washing was enjoined in Moses' law, in the cleansing of a leper. They obtained the ideas of this preparatory washing from the consecration of the old Jewish law.

There is nothing in any of the statements made by ancient writers relied upon to prove the ancient practice of immersion against this explanation, but much to favor it. In the Abyssinian Church, at the present day, the washing of the whole body, preparatory to baptism, is practised, the baptism itself being performed by affusion (see pages 153 and 154). The Abyssinian Church being one of the ancient Churches, which has for ages been almost entirely cut off from communication with other parts of the world, it is, on this account, the one most likely to have retained the practice prevailing in early times.

The testimony of Epiphanius, Bishop of Constantia, who wrote during the fourth century, is this, when speaking of the office of deaconesses :

“There were also deaconesses in the Church, but this office

was not instituted as a priestly function, nor was it any interference with priestly administration, but was instituted for the purpose of preserving the due regard to the modesty of the female sex, especially at the time of baptismal washing, and while the person of the woman was naked, that she might not be seen by the men present."

We refer to this matter, not as an argument for sprinkling, or affusion—for our purpose is to offer arguments from the Scriptures—but to show that immersion is based upon a misapprehension of the facts; to show the reader the way in which immersion came to be instituted for sprinkling or pouring, as practised by the Apostles, as affording strong incidental confirmation of the correctness of the latter.

The historians state that the washing, or immersion, was performed as early as, perhaps, the third century. You see that they got it from the old Mosaic method, and followed it as the Abyssinian Church does now. The immersion was not the baptism; it was the preparation for it; and afterward they were dressed, and taken into the church, and sprinkled, or poured upon. That accounts for these early immersions, and it accounts for the fact that the immersion was performed, the candidates being divested of clothing.

I would like the brother to tell us whether the Apostles did baptize the candidates when divested of clothing, or not? If he says yes, then they have changed it. Now they put on dresses.

I will give a little monumental history. Of course the old ancient manuscripts and written documents are liable to be defaced, destroyed or changed, but monumental evidence remains permanent.

You know, of course, that the Christian Church was

introduced under the Roman empire, in a heathen country, and that the Christians were persecuted by the Romans. We find that they dug down under, and out of, the city of Rome, and had large dwellings under there—that is, they lived in underground rooms, cut out of the rock and soil, and from the beginning perhaps of the middle of the first century, or earlier than that, they were 200 years or so, under there, trying to keep away from their persecutors; but of course when Constantine, the Emperor, born in 272, was converted, their persecutions were over, and then they came out of these catacombs, and had freedom to live above-ground. So that all we find in the catacombs, took place before Constantine, which must have been, say, in the first or second century, certainly as early as the third century.

These have been opened up, and monuments have been found in there, showing the practices of the early Church from the beginning. All the evidence there is in favor of sprinkling, not of immersion.

I will read you a section, not for my benefit, but for my brother's benefit, from "Withrow on the Catacombs." He lives in Toronto, I believe, and I will quote from him. I think he is one of the best authorities on the subject there is—perhaps the best now. He says on page 535 :

"The testimony of the catacombs, respecting the mode of baptism, as far as it extends, is strongly in favor of aspersion or affusion. All their pictured representations of the rite indicate this mode, for which alone the early fonts seem adapted. Nor is there any early art evidence of baptismal immersion. It seems incredible, if the latter was the original and exclusive mode, of Apostolic and even Divine authority, that it should have left no trace in the earliest and most unconscious art record, and have been supplanted therein by a new, unscriptural and unhistoric method. It is apparent, indeed, from the

writings of the fourth and fifth centuries. that many corrupt and unwarranted usages were introduced, in connection with this Christian ordinance, that greatly marred its beauty and simplicity. It is unquestionable that at that time baptism by immersion was practised with many superstitious and unseemly rites. The subjects, both men and women, were divested of their clothing, to represent the putting off the body of sin, which, notwithstanding the great efforts to avoid it, inevitably provoked scandal. They then received triune immersion, to indicate, says Gregory Nyssen, the three days' burial of Christ; or, according to others, as a symbol of the Trinity. The rite was accompanied by exorcism, insufflation, unction, confirmation, the gift of milk and honey, the administration of the eucharist even to infants, the clothing in white garments, and carrying of lighted tapers, to all of which a mystical meaning was attached.

"But in the evidences of the catacombs, which are the testimony of an earlier and purer period, there is no indication of this mode of baptism, nor of these dramatic accompaniments. The marble font, represented in the accompanying engraving, now in the crypts of St. Prisca, within the walls, is said to have come from the catacombs, and to have been used for baptismal purposes by St. Peter himself, in corroboration of which legend it bears the somewhat apocryphal inscription—SCI-PET-BAPTISMV—(*sic*).

"The tradition, at least, attests its extreme antiquity; and its basin is quite too small for even infant immersion. Other fonts have been found in several of the subterranean chapels, among which is one in the catacomb of Pontianus, hewn out of the solid tufa and fed by the living stream. It is thirty-six inches long, thirty-two inches wide and forty inches deep, but is seldom full of water. It is obviously too small for immersion, and was evidently designed for administering the rite as shown in the fresco which accompanies it. The following inscription from the Lapidarian Gallery seems to have come from some such font, and perhaps contains a reference to the Scrip-

ture : 'Arise and be baptized, and wash away thy sins.' Immediately over the font in the catacomb of Pontianus, is the elaborate fresco of the baptism of our Lord, figured above. He is represented standing in the Jordan, while John pours water upon his head, and the Holy Spirit descends in the form of a dove. An angel stands by as witness of the rite, and in the foreground a stag, the emblem of a fervent Christian, is drinking at the pure stream. In a very ancient crypt of St. Lucina is another partially defaced baptism of Christ, attributed to the second century, in which St. John stands on the shore and our Saviour in a shallow stream, while the Holy Spirit descends in the form of a dove. On the sarcophagus of Junius Bassus, Christ is also symbolically represented as baptized by affusion."

You will find that while these authorities may differ, yet they are as good authority as there is ; it is monumental authority against immersion. All these fonts and these frescoes, etc., were in the earliest history of the Church, before the conversion of Constantine ; so that if there is any conclusive evidence that they were not immersed, why this must be it. It is certainly as good as any historian that can be quoted as saying that they *were* immersed ; and I have just given an explanation *why* they were immersed or washed before the baptism proper, which was the sprinkling or pouring. It looks clear from these fonts and frescoes that they were sprinkled with water, and that is my opinion of the Bible mode—that the candidates went to the water and it was thrown on them. Christ had it poured on Him, or it may have been sprinkled ; but there is no evidence from these monuments, and certainly no evidence from the historians, that the mode was immersion, though they may have immersed as a preparatory act and sprinkled afterwards. This is the consistent explanation of the whole question ; but if the brother does not agree with this, I want him to tell us why they were all baptized

divested of clothing. If they were, then the immersionists have not the Apostolic mode now, and they have changed it.

I will quote you one or two authorities. Ambrose, in A. D. 340, expounding Psalm li. 7, says :

"Sprinkle me with hyssop, and I shall be clean. He who wished to be cleansed by typical baptism was sprinkled by the blood of a lamb with a bunch of hyssop."

In volume iii., page 309, he says :

"Moses sprinkled with the blood of a lamb and with a bunch of hyssop upon him who was baptized in conformity with the law."

Cyril, 425, addressing candidates for Christian baptism, says :

"Rejoice, O Heavens, and be glad O Earth, because of those who are about to be sprinkled with hyssop, and to be purified by the spiritual hyssop, by the power of Him who drank, at his passion, from the hyssop and the reed."

Jerome, in explaining Ezekiel xxxvi. 25 :

"I will pour out, or sprinkle, clean water upon you. I will pour out the pure water of saving baptism." Also, "Thou seest the power of baptism. He will sprinkle upon you clean water, and ye shall be purified from all your sins."

These quotations are from historians as early as 400, and even 340, so you see that we have quoted not only written history in this early period, but we have given you these monumental evidences, cut out in the rock in the catacombs, during the earliest history of the Church ; and, as I say, there seems to be no evidence of the practice of immersion, but all evidence of the practice of sprinkling or pouring. If the early practice of the real consecration was by immersion, why would there not have been large baptisteries, or something of that kind ? I do not see how it is possible to overcome that evidence. It cannot be

overcome. These monumental evidence, are more permanent, more expressive, and more powerful in the tale they tell, than anything these historians have written—mere writings which could have been changed or corrupted any time. I will put this monumental evidence of the catacombs -of the earliest history of the Church—against all the historians you can bring up. I will put historians against the historians of my brother, and I will have the monumental evidence besides that.

(Dr. Watson here handed Mr. McDiarmid his book from which he had transcribed on the blackboard, the words *eiserchomai eis*.)

By MR. McDIARMID:—It is all right except one letter. No Greek scholar writes an ς (sigma), in the middle of a word, like that.

By DR. WATSON:—It is correct, sir.

By MR. McDIARMID:—No, sir, there is one letter wrong. Sigma is written in two ways. He has the form that is used at the end of the word, in the middle of the word; and if he wants to test that thing as well as the pronunciation of these Hebrew words, I am ready. I will not discuss the pronunciation now, but we will meet in the presence of Dr. Mitchell of Buffalo, and discuss this business of pronouncing Greek, Hebrew and Latin.

MR. McDIARMID'S SIXTH HALF-HOUR ADDRESS.

*(Eighth Night.)**Mr. President, Ladies and Gentlemen:—*

My friend has a very nice way of turning things when he cannot answer a single argument I have offered. When I have swept out of the windows every law he laid down about *eis* and *eis erchomai*, until he is simply speechless, he then says, "There is nothing to reply to." The fact is, it is as much as saying, "There is nothing I *can* reply to." Do you know what side-light he wished to throw on this matter of naked baptism? He had one ostensible purpose, of course; but there is a side-light. He told you he could make you laugh by the hour, at some baptisms in the water. Now he wants to bring disgrace upon the immersionists of the olden time, because they were, as he says, immersed naked. I would ask him to tell me if the Saviour did not say, "I was naked, and ye clothed me not?" What does "naked" mean in that case? Does it mean absolutely so? He would make you believe that it does. The orphans that are in the streets ragged are said to be "naked." When a fire occurs, a person leaps out of bed and goes out on the street "naked," we say. He knows what that means. It is just barely possible, however, that they were just as he says, in some instances; but I would just say the authorities differ about that matter, and I am not prepared to state whether they were actually and literally so or not. I cannot tell. He knows all about that matter. I do not,

and the best historians do not. He wants to throw a side-light of disgrace on immersion.

I have in my hand a book, published by the Rev. Thomas Gallaher, D.D. He has in it pictures—the same pictures that are in the catacombs—in which they have the Saviour naked in the water, sprinkling Him. They belong to *your* church—these naked folks. They are *sprinklers* according to your own books and pictures !

Here is a picture, from one of the catacombs, put here by Gallaher, of a man and a woman in the same bowl, naked, and the administrator is *pouring* water on their heads ! They belong to your church ! The pictures I would not pass around the house ; they are not fit to be seen.

These are pictures from the catacombs of Rome. The historians can go, but these catacomb pictures are sure ! These *pourers* are pouring water on the heads of a man and woman, who sit together divested of their clothing. They are not being immersed at all, but *poured* ! These nude persons belong to your church. They commenced the sprinkling business in your church.

He does not tell you where he gets these things. I have not brought into this discussion a single Baptist author, and do not intend to.

Has he brought in a Baptist, confessing that sprinkling is right ? Suppose I could bring before you now, a wife who should testify against her husband, and a child who should testify against his father—saying that he murdered some one—would not that be pretty good testimony ? Now, when I show you Episcopalians, and Methodists, who testify that it is immersion, and that immersion was the practice of the ancient church, but that it has been changed—show you Luther and Calvin, who say it has been changed ; also Philip Schaff—of whom the brother

has not heard—saying it has been changed ; and the Pope, who says it has been changed, and Dean Stanley, who says it has been changed—is it not pretty good testimony that they have changed it? I will go back now for a moment. I have in my hand what is called the Apocrypha of the New Testament, written in part by Barnabas and Hermas, supposed to be Paul's companions—I do not say they were—but at any rate, Barnabas and Hermas wrote, according to all authorities, not later than 145 or 150 years after Christ was born.

I read from Hermas,—and this is away back before any nakedness, or oil, or salt, accompanied the baptism :

“ Now that seal is the water of baptism, into which men go down, under the obligation unto death, but come up appointed unto life.”

Well, *going down* is immersion, according to the Doctor. He cannot go back on that. He stuck to it, that *descending* the ladder—*yarad*—was immersion. Hermas says :

“ Men go down into the water of baptism ” and “ come up.”

That is back of all his pictures, back of all his testimony. I will now quote from Barnabas :

“ Blessed are they who put their trust in the cross and descend into the water.”

A little further down he says :

“ We go down into the water full of sins and pollutions, but come up again bringing forth fruit.”

I turn now to Tertullian, who was born a little later—about one hundred and fifty years after Christ. You cannot find any nakedness, or any salt, or spittle, or any wax in connection with baptism back of his time. He says :

“ Know ye not that so many of us as were immersed into Christ”—using the word *tinyo*—“ were immersed into his death.”

Then in another place he uses the word *mergo*, the usual Latin word for immerse, and says :

“ We are *three* times immersed, answering somewhat more than the Lord commanded in the Gospel.”

They began about this time to immerse *three* times, confessing that they were adding to the word of God. A little later—250 years after Christ—a man was dying, and they poured water on him, in the bed in which he lay, for baptism. But all historians agree that in the first, second and third centuries it was immersion. With one voice they all proclaim that the *rule* was immersion.

I will read from the *Christian Mirror*, a Congregational paper published in the Eastern States. Prof. Paine, a Congregational Professor in the College of Bangor, Maine, in the examination of the students, asked the following questions and received the following answers :

Q. “ What was the apostolic and primitive mode of baptism ?
A.—By immersion. Q.—Under what circumstances only was sprinkling allowed ? A.—In cases of sickness. Q.—When was the practice of sprinkling and pouring generally introduced ?
A.—Not until the 14th century. Q.—For what reason was the change adopted ? A.—As Christianity advanced and spread in colder latitudes, the severity of the weather made it impracticable to immerse.”

He goes on to say that all historians with one voice proclaim immersion the rule. Philip Schaff says the same.

To show how sprinkling stood in the beginning of the fourth century, I will give you an extract from Cyprian, of the third century and beginning of the fourth, in answer to a letter sent him, by a man named Magnus :

“ You have asked what I thought of those who obtained God’s grace in sickness or weakness, whether they are to be accounted legitimate Christians, *for that they are not washed but sprinkled.*”

(Showing that *washing* was one thing and *sprinkling* another in those days.)

"On this point my diffidence and modesty prejudices none, so as to prevent them from following what they think to be right. So far as my poor understanding conceives, I think that the Divine benefit can in no respect be mutilated or weakened, nor can anything less occur in that case, when, with full and entire faith both of the giver and receiver, they accept what is drawn from the divine gift."

This is the point. In moments of sickness and death, when necessity compels, he justifies the sprinkling. His best judgment is that in the case of necessity, God forgives the sprinkled person, and that he ought to pass muster. If the man recovered, his case was doubtful, and there was a law against his entering the priest's office.

Dr. Watson made a statement that is not true. I told you *philosophia* was Greek, and was transferred to the Latin wholly and bodily, just like baptism is transferred to the English. And then he asked: "Can he read Latin?" As if that word was not Greek! I said it was Greek first. I took pains to avoid just that dodge of his, but he dodged all the same.

The word *philosophia* is Greek. That is its oldest condition; and it is just carried into the Latin bodily without change. It is Greek.

He stood here, last night, before you, and said *enduo* means to enter; so it does, and it occurs twenty-eight or thirty times in the New Testament. But now, attention! It means to enter, but always refers to the person entering into something. *Enduo* means to *enter*, or *clothe*, but the person always is found *within his clothing*. When he said, "I do not enter into my clothing," I looked to see if he was dressed, and it appeared to me as though he was. Actually, he says, "I do not enter into my clothing!"

A fire takes place in a building—does a man jump into his boots, or does he jump his boots into himself ? If a man took and bundled up his clothes every morning, and with one gulp ate them down, he would be wanting (needing) a new suit every day. I am now answering a wise man according to his wisdom. He wants us to think that the clothing or the raiment *enters into* a man in every case, and that, therefore, the Holy Spirit which *endues* a man, must enter into his soul, I suppose ! The Holy Spirit enters the bodies of men, I told you, and their spirits are *enrobed* or clothed by the Holy Spirit. There are three things, you see—the outward tabernacle, the body, then the human spirit which dwells in this outward man, and which in its turn (in the case of the Apostles, at least) is clothed by the Holy Spirit, and so they went out in the power of the Holy Spirit. So we are said to have “*put on Christ*”—*enduo* is the word. Yes, we are “*baptized into Christ*.” He is round about us, we being “*in Him* ;” but according to his theory Christ ought to put us on, and be baptized into us. We are clothed with Christ, as with a garment—clothed with His righteous robes. We put Him on ; so we are clothed with the power of the Spirit—the Spirit being, as it were, round about our souls. It dwells in our bodies, which are its outward temples ; but our spirits dwell in the Holy Spirit. He knows these things perfectly well. (Some of these statements apply rather to the Apostles than to us.)

The clothing of the body is on the outside ; the clothing of the spirit is on the inside of the body, but outside of the soul. Our spirit dwells in God, dwells in Christ, and in the Holy Spirit—that is scriptural, from end to end ; but he will tell you that we are filled with the Spirit, forgetting that it is our bodies that are filled with the Spirit. He

will twist, and twist, and twist, until the morning dawns, and the shadows flee away.

We must not forget these pictures in the catacombs of Rome which he wanted to disgust us with. He is the only man I have heard of who says that these pictures came from the catacombs of Rome *one hundred and fifty years after Christ*. The Church of St. Sebastian was not built for a long time after that. The catacombs of Rome started underground, in the Church of St. Sebastian, long after 150 A.D., and the Doctor could not tell, to save his soul from *hades*, or his body from the grave, who made the pictures, any more than he could tell last night who wrote that on the board ! He did not know last night who wrote that on the board until I frightened him into it, and I can frighten him into not knowing who made those pictures !

He has rejected history, rejected his Discipline (or kept silent about it), rejected Luther, Wesley, Neander, Schaff, Alzog, Guericke, Waddington, Milman, the Fathers, and the Scriptures, saying Christ was not baptized, though three inspired men say he was ; he has rejected the commentaries on the Bible, the translations, revised and unrevised ; the translation of Wesley, the translation of Campbell—for they all say Christ was baptized. He says no ; and now, after rejecting everything in his own church and in other churches, he flies back underground, and digs in under the church of St. Sebastian, for some pictures made by nobody knows whom !

He has no use for Dictionaries. He can make Greek. He has made history about the Baptists and the Bible Society, and about these pictures, and I will reward him with a fine reward if he will tell me who made those pictures, or drew them in the stone, that was found in the catacombs of Rome. He tries to prove from these that sprink-

ling was the practice then. Who knows but what some Monk drew them, as a burlesque on these baptisms? I have discussed with Methodists, Congregationalists and Episcopalians, and their last dying struggle, on the last evening, and almost the last speech, is to rush away from history, and Dictionaries, and the Bible, and commentaries, and dive down in the dark, under the Church of St. Sebastian, and there they find, drawn by somebody—nobody knows or can tell whom—these blessed pictures, a sample of which is that of the man and woman in a bowl, with somebody pouring water on their blessed heads, to disgrace immersionists! They surpass the pictures of Barnum, these pictures of persons nude in a bowl. They actually have Christ in the Jordan without any clothing almost, to be poured!

I would like it now if my friend, Dr. Watson, would state to this waiting assembly what are the Greek words for "in water." What would he write in Greek for "in water?" I said *en hudati*. (He called it *hūdati*. I will hold to my pronunciation until it is proved wrong.) What would he say for "in water?" Would it not be *en hudati*? If not, what? What is the Greek for "into the water?" Would it not be *eis to hudoor*? Is not that what it is in the Scriptures where we read that they "went down both into the water?" It is *katebeesan eis to hudoor* in the case of the eunuch. If that is not it, what will you put for it? Suppose the Greeks wanted to say "came up out of the water," what Greek words would they put for it? I think they would put just what you find in the New Testament for it in the sentence—"They both came up out of the water." They would put *ek* for "out of." If not, tell me what? If you wanted to write in Greek, "I immerse you in water," what would you say? Suppose Christ or John desired to say, "I immerse you in water," what Greek word would they put

for immerse ? In a word, if Christ desired to ordain immersion, what Greek word would He have used ? Dr. Watson told us in the Tonawanda paper that *buthizo* is the word for immerse. He wants to *sink* the Baptists. I am thankful that Christ did not take Dr. Watson's advice. If he had been there he would have told Him to say *buthizo*, and that would have settled it, and us too ! *Buthizo* is used twice in the New Testament, and translated to "sink" and "drown•

I have a dilemma for him. A dilemma means something with two branches, or two horns. I am going to close with this to-night. (*Here Mr. McDiarmid produced this drawing on a large sheet of paper.*)

"MOTION,
and always
motion,
and no-
thing but
motion."



"PURIFICATION."

"BAPTISM."

I want this turned to Dr. Watson. He began this horn-of-the-dilemma business, and I will finish it now. Here is the word "baptism," and here are the two horns. He said that "Baptism means motion, and always motion, and nothing but motion," did he not ? He said, "If the baptism does something—if it kills anybody—we have nothing to do with that. That is another thing." "It means motion, and only motion," he says. He did say it might mean a "mode of motion," but no man could tell what kind of motion—no man, living or dead.

The other horn is *purification*, consecration. It can be nothing but motion, always and continually motion, and

yet last night he said it was *purification*, or consecration—the result of something. But before that it did not mean results. It might kill a man ; no matter for that. It was motion, and only motion ; but *now* it is *purifying* ! Which horn do you take ? Was Jesus simply put in motion by John, to continue in motion forever ? If that is so, baptism is a perpetual motion, and the Doctor is the discoverer ! Or, will he take the other horn, and say it is a *purification* ? Which ?

He says to the child, "I baptize thee, Susan Jane." What does he mean ? Why, he means—"I put thee in motion, and only in motion, and always in motion ;" and the little thing goes round like a top, and is going yet ! He will have to get a patent for his discovery.

When John baptized Jesus in the Jordan, he started Him in the water, and Christ is going yet according to his theory. Here is perpetual motion, and this man is the inventor.

You know last night baptism was purifying. Well, that is a result. Is motion purifying ? Is it ? Which horn do you take ? I see him trying to sit here and there, but he cannot sit anywhere in peace. This may seem severe, but he is the man who brought in the "horns," and said I had an elephant on my hands. Now, I have ; and if the elephant does not stop bearing his dead weight on my hands I will telegraph for Forepaugh and Barnum, and say I have an elephant here for sale, cheap ! I will sell him for less than half what it cost for Barnum to cross the ocean with Jumbo.

When a man tries to beat me down with elephant stories and horns, I will let the horns clash a little, and will let the elephant roll over.

I will sell this elephant cheap, and send him anywhere marked "C.O.D."—Collect on delivery.

DR. WATSON'S SIXTH HALF-HOUR REPLY.

*(Eighth Night.)**Ladies and Gentlemen :—*

I am well satisfied with that speech. I have two little things I am going to wind up with. According to contract this closes the debate, unless we make further provisions.

I have some things I want you all to listen to. Our Disciple friends have boasted that they have no creed. We have charged them with having a creed, and in this debate they have not denied it. We have charged the immersionists with having mutilated the Bible, and they confess it, but give as an excuse the fact that the New Revision is mutilated, thus making one sin atone for another. What do you think of that? And thus they try to defend this mutilation.

We are opposed to this whole mutilating business. Christ commanded us to preach the gospel, and not to amend the gospel; hence these amended Testaments die very quickly, as they ought.

We hold the Bible as the only rule of faith and practice. Mr. McDiarmid takes the Dictionaries as the ultimate authority for words, and thus makes the Bible a secondary matter. Whatever the words mean in the Dictionary they must mean in the Bible! Hereafter, no infallible rule for faith and practice.

He made no reply to my arguments founded upon Paul's rule in Romans xii. 6. We hold that baptism means the action. Mr. McDiarmid holds it to be the condition

or result of the action. Let me quote his big Lexicon—Webster's unabridged, which he has used here. *He* says that baptism is the act of baptizing. That is the first definition. It is not the result of the act. There is Webster, the best authority in the civilized world, and the Dictionary is good authority with him. It is the Act, Webster says.

Dr. Carson, the greatest Baptist authority on this question, says it means *mode*, and only *mode*—that is, action, and only action; and this gentleman from Toronto sets himself up against Dr. Carson, the great critic of the immersionists. Here then is Webster, with his Dictionary, and Dr. Carson and the leading Baptist authorities themselves say that it is the *action*.

Dr. Carson thought this thing all through, and now this man comes along and takes that which Dr. Carson threw away, because he knew he could not sustain it.

Now, about that *purifying*. I did not say that at all. I have it written down here; I will tell you what I said. It is a good thing to keep written sermons. I said Christian baptism is a "symbolic act." We want a term to express not only the act, but the quality of the act. Is that the *result* of the act? He says I said it was the result of the act. I said it was the quality of the act. It is the *purifying act*, I said. I did not say the result of the act at all. I did not fall into the difficulty he has fallen into, and if he had taken Dr. Carson's method, he would not have been swamped.

In the commission, Jesus calls the action baptism. Mr. McDiarmid says the condition is it. Why does Mr. McDiarmid change the commission? When Christ called it an action, he calls it the result of an action. Why change the great commission, which is the sheet anchor of every

commission to every minister? Why not keep the command, and not change it?

QUESTION.—If baptism is the name of the state, by what term would the action be called by which the state is brought about?

I asked him that question last night, but no answer appeared.

There is no name for it, for baptism is the name of the act. There is no name for the result of it. He has none. There is none in the Bible. How do you get out of that?

Again, if the term *baptizo* means both the action and the condition, then, according to the theory, it must be both the *verb* and the *noun*. Remember that; put a pin down there.

Here is a fine point. John baptized Jesus in the Jordan; but if baptism means the result, and not the action, then John did not baptize Him. John only performed the action, but the water baptized Him. John never baptized anybody then, if the result is the baptism; and my dear brother McDiarmid or my dear brother Osborne never baptized anybody. The water does that. On his theory, they never baptized a man at all by immersion.

Dr. Carson says "All the Lexicons are against us as to a secondary meaning." That is, meaning the result and not the action. Dr. Carson says all the Lexicons are against us as to the condition being the baptism, without one exception.

Mr. McDiarmid has failed to show a single case where the subject was applied to the water, thereby failing to show a single case of immersion.

Again, having seen his error in regard to the baptism of fire, he made no reply to my last reply.

Again, on the first evening he was asked the question,

“ When in classic Greek the term *baptizo* means immerse, does it also always mean emerge? ” He answered that no word has those two meanings, of going down and coming up; that is a continuous motion.

What about *tabal*? That means to go down and come up. What about *bapto*? That means to go down and come up. What about *dip*? That means to go down and come up. When you send your child to the cistern to dip up a pail of water, do you say, “ Dip, and then bring your pail out ? ” You say, “ Dip water,” and that implies going down and coming out. Those three words—*tabal* in the Hebrew, *bapto* in the Greek, and *dip* in Anglo-Saxon—all mean down and up. It is a continuous motion, but it is down and up every time.

According to Mr. McDiarmid, the *enclosure* in water is baptism, and symbolizes a spiritual condition; hence, when the water is removed as a symbol, the subject is no longer baptized. They have nothing to remain if they take the result as symbolized. So, out of the water, they are unbaptized.

Again, Mr. McDiarmid said that clean water was never used in the Bible for purifications in the Old Testament. So say we. But what then does it mean when it says in Ezekiel xxxvi. 25 :

“ Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you,” etc.

There is clean water to be sprinkled, and it is shown to be in the Gospel dispensation, for it was not done in the old dispensation. It refers to the Gospel dispensation, for it says, “ I will perform this purification with my Spirit inside.” If the water is not sprinkled in baptism in the Gospel dispensation, when is it to be sprinkled? It can

be in but one period, and that is in the Christian dispensation by baptism, and the record shows it is by sprinkling.

Now, on this baptism of the Spirit. On the first evening, when speaking of the words "They were all filled with the Holy Ghost," he said "they" referred not to the bodies of men, but to their souls. I then said that if "they" referred to their souls, that the "they" was filled; then the filling was inside of their souls.

He had a vase here the other evening and had a little flower in it. He poured water into the vase, and surrounded the flower, and then went back and said "they" meant their bodies. I caught him on that and said it meant their souls, and then he had the vase for the body, and quoted that passage of Scripture where Paul says, "Your body is the temple of the Holy Ghost," saying if you pour water in there, of course it is around the flower and will immerse it. He goes back now and says "they" does not mean the soul, but means the body. But he has got to take his own words, "They refers to the souls," and the soul is filled. It must go inside the soul. He can not get around that to save himself.

"Ye shall be endued with power from on high." Now we find that the explanation is that the enduement there is not the baptism of the Holy Ghost. It is simply the effect of it.

We read in Acts i. 8 :

"Ye shall receive power after that the Holy Ghost is come upon you."

And He says :

"Wait until you are endued with power."

They were all filled with the Holy Ghost, and this power was simply the effect of the Spirit. What if they were *clothed* with this power? Suppose the enduement was the

clothing, it would not make any difference. The Spirit is the real thing, and the power is only the result.

So, if you have endue in every verse in the Bible, it will not change the thing. That knocks the bottom right out of *enduo*. You see the bottom falls right out, and this exposition is sustained by Bloomfield, in his critical Greek Testament. He is one of the very best authorities in the world, and authority, you know, is the end of the controversy with this gentleman. He is trying to get immersion into the Spirit; he cannot do it. And if he fails there, he fails in the whole question; and if he gains there, he gains the question.

He has not overthrown our argument that baptism is a *purifying*, as defined in John iii. 26. John calls it a *purifying*.

According to his own confession, this gentleman has immersed, put persons under water, but has no provision to get them out, and he says he takes them out for "mercy's sake, to prevent drowning." He has not *baptizo* with an *ek* within the limits of the Bible. Where does he get it? I challenge him to show me the passage where he has *baptizo* with an *ek* connected with it. It is not there, ladies and gentlemen. He cannot crawl out with an *ek*. He is under the water; he has got to *stay there*. He has got to *drown* the candidates, or break the commandment. Ladies and gentlemen, when you ask your pastor to immerse you, you must remember that you are asking him to break the commandment, according to his own definition, his own confession, his own acknowledgment. Will you ask a minister of the gospel to break the command of Christ?

Ladies and gentlemen, read the Bible through, from the beginning of Genesis to the end of Revelation, and where do you find the terms "immerse," and "immersion?"

They do not occur within the limits of the Bible—not once ! But sprinkling actually occurs sixty times. Which is the prevailing meaning, gentlemen and ladies ? Is there any use in asking you the question, which is the Bible mode of baptism ? It is self-evident without any argument. The thing is established. We might as well try to establish the divinity of the Bible, as to try to establish sprinkling as the mode of baptism. It is already established ; it is already settled. And yet these gentlemen come here and try to establish the mode as immersion. If it is, it will be established with Dictionaries, and not with the Bible. We anchor to an immovable rock—the Bible—and not to these shifting sands of the Dictionaries, which contradict themselves, you might say, all the time. Dictionaries are no authority—certainly not on the Bible. They may be made of some account in the school-room, but the Bible must define itself, speak for itself.

You remember I challenged him the other evening, saying that if he could prove to me where there was even one immersed in baptism, I would ask him to take me down to the river and immerse me to-day, and I would give him twenty-five dollars for his services ; but he has not even proved it to his own mind, because if he had, he would have asked me if I was ready to go down. It looks as though he had not established it to his own mind, so I am not a candidate, and he has lost his money. I think if it could have been done, he would have tried it. That is why the civilized world is sprinkling and pouring, using the Apostolic mode, and not this mode, which was brought in, in the corruption of the church, about the fourth or fifth centuries.

Remember this one thing, and it takes the bottom right out of all his arguments, and that is, if the action is not

baptism, but the result of the action is baptism, then the administrator only performs the act. He does not baptize. The water does that. So John the Baptist never baptized anybody; the Apostles never baptized anybody.

I hope you will put that down and study it thoroughly. It sweeps away the whole position he has taken, that the result is the baptism, and not the action, as stated in the great commission, "Go ye into all the world, *baptizing them*." The baptism only expresses the action. They are only commanded to do an action, and when that action is done they are also done, and it makes no difference whether the subject lives or dies. If they perform the act, they obey the commandment fully.

I want that gentleman, or somebody, to give me a word from the Bible that describes the result of the act, as baptism. I have looked it all through, and cannot find one.

I challenge him or any immersionist to give me a word out of the Bible that says that the result of the action, called the state, or the secondary meaning, is baptism.

The great Dr. Carson has searched from top to bottom, through and through, and he would not take the position he does if he knew it was a failure and could not be sustained. So he takes the position that I take, and which is the only tenable position, that baptism is the action. Every man that takes it as the result of the action has failed, and will fail.

To make the word expressing the action both a verb and a noun at the same time, reduces the language to a grammatical or linguistic absurdity.

I only differ from Carson in the application. I think his definition is absolutely correct; but when he comes to make an application of that use, then I think he falls into error.

Webster says that baptism is the act, and not the condi-

tion—not the result of the act. That is the greatest book in the English language, and even that I have on my side. What are you going to do about it ? You will have to surrender unconditionally, or throw away Webster's Unabridged Dictionary. Which will you do ?

By MR. McDIARMID :—Do you want me to answer your question now ? Can I ?

By DR. WATSON :—No, sir, the people have answered it already. If I had that picture I would use it as a dilemma. Here is the dilemma ; you have got to hang on one horn or the other. Never mind ; don't get nervous. I am in good humor. I have got into the Methodist fashion of exhorting. Three minutes more ? Thank you. This gentleman has got to hang on one horn or the other of this dilemma. He has got to give an unconditional surrender, or throw away Webster's Dictionary. I will hang him there to-night, before this audience, on the throwing away of the Dictionary, or the unconditional surrender. He is hanging on it now. He will have to throw the Dictionary away, for he says it is not the action. He is hanging there now, on his own position, that baptism is the result or the condition, and he has kicked Webster out. Poor Webster ! That great book ! I guess he will never look into it again.

Ladies and gentlemen, it seems to me that settles the question. I think you will take my side. I think you will say that Webster's Dictionary is about right. If you do, you will come to my position, that baptism is the action, because Webster says so. I do not know whether I agree with Webster, or Webster agrees with me. It might be a little egotistical to say Webster agrees with me. I will say that I agree with Webster just now. It is very fortunate. It is a God-send to me now. It settles the question, ladies and gentlemen. It settles the question.

AN EXPLANATION.

As my opponent, in his first reply on the last evening, gave us to understand that the discussion would continue (see his intimation, page 228, that he would hereafter read from a paper which he had in his library at home) in my next address—which proved to be my last, owing to his sudden announcement that the debate would close—I did not sum up the work accomplished as would have been done were it known that the discussion was coming suddenly to an end. Judging it proper that each party should be allowed space for a summary, or an appendix, it was proposed to Dr. Watson that both the speakers should occupy several pages at the close of the volume, as might be thought proper. This the Doctor declined for himself, having in his closing reply made all the summary *he* desired; and, by withholding from all his intention to quit the field, having succeeded in shutting off a summing up on the part of his opponent, he desired nothing more. Under such circumstances, and especially as the book is published at my expense, I judge it entirely proper to make such closing remarks as may seem good to me.

H. McDIARMID.

A GENERAL SUMMARY.

In my first address I showed, from standard Greek Lexicons, that *Baptistees*, the name given to John, means "He who *immerses*;" that *baptizo* properly means to *immerse*; and that *baptisma* literally means *immersion*. And by the testimony of Pede-Baptist scholars—Profs. Tyler,

Foster and Humphreys—I showed that no standard Greek Lexicon gives *sprinkle* or *pour* as a meaning of *baptizo*.

Against all this you have Dr. Watson's statement, that he is a lexicographer, and that he does not care "the flip of a penny for Lexicons!"

I then appealed to Greek writers, who wrote before and after the time of our Saviour, and found that their constant use of the word agrees exactly with the testimony of the Lexicons. With the same result an appeal was made to the Greek Old Testament, to the passage—"Then went he down and *dipped* himself seven times in the Jordan"—in which the word *baptizo* occurs. The testimony of eight different translations of the New Testament was brought forward, beginning with the Latin in the second century, and ending with the Hebrew in the sixteenth century. Then a direct appeal was made to the New Testament in our own language. We saw that baptism is connected with such phrases as—"In Jordan"—"Came up out of the water"—"Buried with him in baptism"—"Wherein also ye are risen with him"—"Because there was much water there," and "They went down both into the water." To this was added the testimony of the historians, saying that the practice in the first, second, and following centuries was immersion, and that sprinkling began in the third century, and was at first tolerated, in the case of the sick and the dying, being based on a supposed indulgence of God. To this the Doctor responds that he is an historian! (see page 102.) He brings not a single historian that tells a different story.

My second address is occupied for the most part with answers to questions that were handed in by Doctor Blighton, but which, no doubt, were inspired by Doctor Watson.

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In this address, page 52, in answer to the question :

“ Does *eis* alone, after a verb, ever express the thought of concealment by entire enclosure ? ” it was said : “ Never, never more ; and no man of sense ever said it did.”

Thus the later nonsense about “ enclosure ” and “ concealment,” and going into a place “ to hide,” was annihilated in advance. In this address it was shown that the ceremonies connected with the Levitical priesthood had nothing to do with Christ’s baptism, as He belonged to another tribe. To this you will look in vain for an answer, except it is found in the curious statement, that “ His High-Priesthood refers back to Melchisedec, but his main Priesthood was obtained through the Levitical rules ! ” (page 173.) “ His main Priesthood ! ” This is only surpassed by his question on the same page—“ Did He not obey all the Levitical ritual as a human priest ? ” He did not obey any of it as a “ human priest,” or as a priest in any sense. So the Doctor would have us believe that Christ’s “ main Priesthood ” consisted in His being a “ human priest ” under the law, while His High-Priesthood for ever after the order of Melchisedec is only a secondary affair !

In my third address it was shown that the baptism in the Holy Spirit is spoken of as a being “ clothed with power from on high,” and that therefore the Apostles are represented as being “ in the Spirit.” This view of the matter was supported by the fact that *enduo*, the usual word for *clothe*, is used—the word which Paul uses when speaking of “ being clothed ” with his house from heaven. I find that Cyril Bishop, of Jerusalem, 350 A. D., takes precisely the same view. He says :

“ The Holy Spirit descended that he might clothe (*enduo*) with power—that he might baptize the Apostles. For the Lord says, ‘ Ye shall be baptized by the Holy Spirit not many days hence.’ The grace is not limited, but the power is com-

plete. For as one covered (*enduno*) and baptized in the waters is surrounded on all sides by the waters, so also they were completely baptized in the Spirit. But the water flows around externally, while the Spirit completely baptizes the soul internally. They were invested (*enduo*) both soul and body with divine and saving vesture."

Dr. Dale, of the Presbyterian Church, in his *Classic Baptism*, page 557, speaking of the two passages, "Ye shall be baptized in the Holy Spirit," and "Tarry till ye be clothed with power from on high," says: "The phrases are equivalent, and mutually expository." In this he is right. I read Dr. Ditzler's admission that *enduo* means immerse in both Testaments. I showed that *enduo* is translated again and again in the King James Version to clothe, and more frequently so in the Revised Version, and in the translation by John Wesley.

When the Doctor thought that *enduo* was not translated "being clothed" in 2 Cor. v. 3., he declared that "If it is, of course he has the argument" (p. 121); but when he found that it is there, he says, "Suppose *enduo* does occur in there!" (p. 174.) I also showed that the baptism in fire is, in every case, associated with the generation of vipers who are to be "cast into the fire." But if any prefer to make it refer to the fact that Christians have to pass through the furnace of affliction, and in the fiery trial have their faith tried as gold is tried in the fire, it will meet the demands of the argument equally well. It is still viewed as an immersion.

"In the furnace He may prove thee,
Thence to bring thee forth more bright."

"When thou passeth through the fire," etc.

Lexicographers, translators, historians, and critics, Catholic and Protestant, Baptist and Pseudo-Baptist, unite in testifying to the scripturalness of immersion. Their opinion that the spirit of the ordinance is retained in sprinkling, only serves to add to the value of their testimony in favor of the true meaning of the word used by our Saviour.

Against all this what has been brought? Well, the Doctor has brought *himself*, and almost only himself, and himself continually. He rejects the *Lexicons in toto*, and he has

no use for the historians. He is both a lexicographer and an historian. He gives to words definitions unknown before, and repeats history not to be found in any of the books. He quotes *comments* on two verses in the Old Testament from Ambrose and Jerome, and calls that an appeal to history ! (p. 157.) Finding not a single historian that differs from those produced by his opponent, he tells us that manuscripts may be corrupted and changed, but the drawings on stone remain the same, as he hies away from Scripture and all known human authority, and digs into the catacombs of Rome to find pictures, made, according to De Rossi, not earlier than the sixth or seventh century ! (See Withrow, his own authority, p. 539.)

All we know of the origin of these pictures is by "tradition." And even if they could be traced back as far as the fourth or even the third century, which is impossible, they would only prove that sprinkling at that early day was substituted for immersion in certain cases—a fact well known and admitted by every historian. But as a matter of fact the chief picture mentioned by the Doctor—the one found in the catacombs of Pontianus—does not represent John as pouring water on the Saviour's head, as stated by Dr. Watson on the authority of Withrow. But in this picture the Saviour is represented as standing in the water up to the waist, and John as standing by His side with his right hand resting on the Saviour's head, as if engaged in prayer. There is not the least appearance of pouring or sprinkling in the picture. It is all in the imagination. But as the Doctor has failed to find sprinkling for baptism in the Bible, which he, at the first, claimed as the only authority, it may be well to allow him to anchor to the pictures and the traditions accompanying them. As to his seeing sprinkling in the picture where it does not appear, this is only in keeping with his theory and practice. He may be allowed this imagination, as the pictures were made by unknown men in the dark ages. How does such an appeal to such pictures harmonize with the Doctor's first speech against human authorities ?

On page 90 he says :

"We know what baptism is by the Bible and by the Bible only."

But later on, the catacombs underground become his very cities of refuge, and the pictures therein his chief advocates.

Speaking, on page 230, of one of his pictures—the one that has not the semblance of sprinkling about it—he says:

“If there is any conclusive evidence that they were not immersed, why this must be it.”

This looks like giving the Bible and everything else up except this one picture. He has found nothing better than this picture against immersion. There is nothing better. Yet from this picture sprinkling is conspicuously absent.

Of course, all this well becomes the man who, in his first speech, had no use for Dictionaries, but who, in his last, appealed to Webster's Unabridged, calling out at the top of his voice, “It is a God-send to me now!” Yes, the man who did not care the flip of a penny for Dictionaries, after failing to find in the Bible or in the catacombs his heart's desire properly attested, closed with Webster in his hand, crying out, “It settles the question; it settles the question, ladies and gentlemen!” Yes, at the last, when everything else had failed him, Webster became the *ne plus ultra*, as well as the *summum bonum*. It is not nearly so amusing on paper as it was on the platform, I am sorry to say.

It may be well to enumerate a few of

THE DOCTOR'S INNOCENT MISTAKES:

1. In his first speech (p. 103), he quotes the language of Calvin and attributes it to Luther.
2. His story about the Baptists and the Bible Society has scarcely the semblance of truth about it (pp. 107 to 109).
3. Strong's Encyclopædia, to which he appeals (p. 153) for authority, gives a very different story.
4. In his first speech (p. 113), he declares that the Revised Version contains the whole of Matthew xx. 22, 23. In his third speech (p. 153), the statement is repeated. But in his next address, delivered before leaving the platform, he confesses that the disputed passage is left out, and reveals the fact that *he knew it all the time*, by telling us that “very able critics in London say there was no suffi-

cient reason for leaving it out " (p. 171), and that it fell dead from the press in consequence. So he was thoroughly posted on the whole subject when asserting it was not left out !

5. His blackboard performance and his effort to attribute his *eisechomoai eis* to another hand need no further mention. (See drawing from a photograph of his board, page 137.

6. In his fifth half-hour reply he seeks to account for the presence of immersion in the early Church ; declaring that " They got it from the old Mosaic method " (p. 227) ; utterly forgetting that in his second reply he had assured us that " None of the Mosaic washings or cleansings were by immersion ! " (p. 130.) Yes, he had declared most positively that " It is absolutely impossible to show that any of them were by immersion " (p. 130). Yet a little farther along he traces immersion to " The peculiar attachment of the Jewish converts to the law of Moses ! " Although he had declared it impossible to find immersion in the law of Moses, he now finds it there for the sake of keeping it out of the law of Christ ! When I was seeking to convince the people that Paul's " divers washings " referred back to the Mosaic immersions, it suited the Doctor's purpose to deny that there, were any Mosaic immersions ; but when needed, the Mosaic immersions become so abundant that the early Christians could borrow them in quantities ! At all hazards immersion must not be obtained from Christ's great commission.

7. He claims that the early Christians immersed *before* the sprinkling, which he calls the baptism proper, in imitation of the Mosaic method of cleansing the leper. This is not only contrary to all the facts of history, but it is also contrary to the Mosaic method of cleansing the leper. The leper was *first* sprinkled with blood and water mingled, and *afterwards* washed or immersed. The sprinkling was preparatory to the immersion. (See Lev. xiv.) In perfect harmony with this the Apostles and early Christians understood that we must first come to the blood of sprinkling by faith, and *afterwards* have " our bodies washed in pure water " (Heb. x. 22). The

Doctor's story about the early Christians immersing first and sprinkling afterwards, as the baptism proper, is utterly unhistorical and mythical. It was manufactured in his hour of need.

8. It may be well to point out, by an example or two, the way in which the Doctor seeks to pervert the testimony of the Fathers. On page 231 he quotes from Ambrose, of the fourth century, as follows :

"Sprinkle me with hyssop and I shall be clean. He who wished to be cleansed with the typical baptism was sprinkled by the blood of a lamb with a bunch of hyssop."

This scrap was evidently quoted with a view of jingling together the words "sprinkle" and "baptism," in the hope that the unthinking might imagine that Ambrose regarded sprinkling as baptism. Nothing is farther from the truth. Let us quote the passage without *omitting* any of the words. Ambrose says :

"Sprinkle me with hyssop and I shall be clean : wash me and I shall be whiter than the snow.—(Psalm li. 7.) He asks to be cleansed by hyssop according to the Law ; he desires to be washed according to the Gospel. He who wished to be cleansed by typical baptism was sprinkled with the blood of the lamb by a bunch of hyssop."

It is perfectly plain that Ambrose considered that the sprinkling of the blood of a lamb under the law was typical of the sprinkling of the blood of Christ under the gospel, and that the washing or baptism that followed the sprinkling under the law was typical of the baptism under the gospel. Notice how he contrasts the sprinkling and the baptism. He makes the sprinkling with blood *preparatory* to the typical baptism, *not identical with it*. But to put the matter beyond doubt, Ambrose says :

"So also in baptism, since there is a similitude of death, without doubt, *whilst thou dost sink down and rise again*, there is a similitude of the resurrection."

He also speaks of being "immersed into the font," adding, "*Therefore the font is a sepulchre.*" This is one of the Doctor's historians in favor of sprinkling!

9. In the same way, on the same page, he seeks to pervert the testimony of Cyril, of the fourth century. He correctly quotes him thus :

“ Rejoice, O Heavens, and be glad, O Earth, because of those who are about to be sprinkled with hyssop and to be purified by the spiritual hyssop, by the power of Him who drank at His passion from the hyssop and the reed.”

Kindly notice that Cyril here says nothing about baptism. Now we will have an extract from the very next page, and thus allow Cyril to explain himself. He says :

“ The water indeed purifies the body, but the Spirit seals the soul, that having been *sprinkled (errantismenoi)* as to the heart by the Spirit and *washed as to the body* with pure water, we may come to God. Therefore, being about to go down into the water, do not regard the bareness of the water, but expect salvation from the power of the Holy Spirit, for without both it is impossible to be perfected.”

It did not suit the Doctor's purpose thus to read on and let the people see how Cyril contrasts the *sprinkling* of the heart with the *washing* of the body when the candidates “ went down into the water.” Thus another of his historians fail him in his time of need. How utterly demoralizing it must be to his people to learn that their minister is capable of perverting the testimony of authors in this way.

10. It is only necessary to say that his effort at quoting Dr. Cox, Dr. Morell, Dr. Fuller, Dr. Carson, and Dr. Conant (p. 105), is in perfect harmony with his treatment of Ambrose and Cyril. He misquotes their language in every case except that of Dr. Conant, and *perverts* their meaning in every case *without exception*. All these immersionist writers agree that *baptizo* involves immersion in every case. They all agree, farther, that *baptizo* sometimes is applied to the immersion of objects, without determining *how* they entered into their *immersed condition*. In this they are right. Dr. Carson differed from some of his brethren as to secondary meanings, but this difference does not affect the issue in this discussion.

11. On page 225, after saying that in the early Church

the candidates were divested of their clothing when being immersed, he adds, "If they were practising the Apostolic mode then, why, our immersionists have changed it since that." For the moment he must have forgotten the testimony of his reliable pictures from the catacombs, showing that they were unclothed for the sake of being *poured* upon by *his* religious ancestors. *He* should see about the change.

12. When I showed that the Greek Lexicons with one voice testify that *baptizo* means immerse, and that none of them say *sprinkle* or *pour*, he made an effort to break the force of their testimony by appealing to Carson and Campbell (p. 101-2). He represents Campbell as saying, "I have no faith in the Lexicons, and so say all philologists and critics of eminence." Mr. Campbell wrote no such sentence. I will quote his words :

"Lexicons are, no doubt, a proper court of appeal, but they are not the supreme court of appeal. They themselves have to appeal to the classics and approved writers for their authority. They are often wrong. Mr. Carson says they are all wrong in affirming that *wash* is a secondary meaning of *baptizo*. We all appeal from them to the classics. No learned man will ever rest his faith upon Dictionaries. He will appeal from them in very many cases to their teachers, the classics. They often interpolate their own caprices, and insert their own whims and prejudices. Yet with all their prejudices and caprices no lexicographer has been produced who, during 1,800 years (*and before that we have none*), translated *baptizo* by sprinkle or pour ; while they all, without one single exception, have translated the word, *immerse*, or *dip*, or *plunge*, or *immerge*, words of one and the same signification." (Campbell and Rice debate, p. 96.)

While Mr. Campbell does not accept everything that he may find in the Lexicons, he values highly their united testimony, especially when they testify contrary to their prejudices.

Dr. Carson says :

"But though it is always lawful to appeal from the Lexicons to the language itself, it is seldom that there can be any necessity for this with respect to the primary meaning of

words. Indeed, with respect to the primary meaning of common words, I can think of no instance in which Lexicons are to be suspected. . . . Indeed, I should consider it the most unreasonable scepticism, to deny that a word has a meaning which all the Lexicons give as its primary meaning. On this point I have no quarrel with the Lexicons. There is the most complete harmony among them in representing *dip* as the primary meaning of *bapto* and *baptizo*. Except they had a turn to serve, it is impossible to mistake the primary meaning of a word commonly used. Accordingly, Baptist writers have always appealed with the greatest confidence to the Lexicons even of Pede-Baptist writers. On the contrary, their opponents often take refuge in a supposed sacred or scriptural use, that they may be screened from the fire of the Lexicons. (Carson on Baptism, p. 56.)

It will be seen from these extracts that both Campbell and Carson claim that the Lexicons are with them touching the primary meaning of the word in dispute. While the Lexicons err frequently in giving too many secondary meanings, yet they fail to go astray sufficiently far to say that *baptizo* means *sprinkle*, although their prejudices would naturally lead them in this direction. Their liability to err in a contrary direction strengthens their united testimony in favor of immersion.

Campbell and Carson both considered that those Lexicons which give *wash* as one of the meanings of *baptizo*, erred in so doing, since washing is rather a result, and only an occasional result. But so far as our controversy is concerned, it matters not whether *baptizo* sometimes means *wash* or not, since the standard Lexicons who give *wash* generally explain that it is a "washing by immersion." Strictly speaking, however, *baptizo* does not mean to *wash*, any more than it means to *smear* or *scald* or *kill*. If you *baptize* or immerse an object into water, it may be *washed* as a result; so if you baptize it into blood, it may be *smear*ed; if into boiling water, it may be *scald*ed; or possibly killed; but *baptizo* does not necessarily demand more than the *immersion* of the object baptized. The results, such as washing, smearing, scalding, killing, drowning, and such like, depend upon the *element* rather than upon the meaning of the word *baptizo*. But whether

Campbell and Carson or the Lexicons are right in this matter, it affects not in the least the vital issue. As to the fact that *baptizo* demands immersion, they and the Lexicons are a unit. Dr. Carson did not admit that the Lexicons were against him on any issue vital to the question.

Passing by, for want of space, many misstatements that for want of time were unnoticed in the discussion, I will conclude this summary with a brief notice of

THE DOCTOR'S LAST SPEECH.

The following representations made by him are utterly untrue :

1. That "The immersionists confess that they have mutilated the Bible."
2. That "They give as an excuse for this mutilation the fact that the New Revision is mutilated."
3. That "Dr. Carson says 'All the Lexicons are against us as to the condition being the baptism.'"
4. That "Mr. McDiarmid said that clean water was never used in the Bible for purifications."
5. That "According to Mr. McDiarmid, the enclosure in the water symbolizes a spiritual condition."
6. That "Mr. McDiarmid said, when speaking of the words 'They were filled with the Holy Ghost,' that 'they' referred not to the bodies, but to their souls."
7. That he, Dr. Watson, is sustained by Bloomfield in his Critical New Testament.
8. That in asking a minister to perform immersion you are asking him to break the command of God, "according to Mr. McDiarmid's acknowledgment !"

Not one of the eight foregoing representations, made by Dr. Watson in his last speech, is true. All are untrue, as a careful reading of the book will show.

9. In my last speech I represent the Doctor as saying baptism is a *purification* (p. 242.) In his last speech he makes denial in the following words: "Now about that *purifying*, I did not say that at all" (p. 244). Yet

before he is done his speech he says, "Baptism is a *purifying*, as defined in John iii. 26" (p. 248). At one time it is an action that *continues*—"They stay baptized." At another time it is an action—sprinkling—that does not last two seconds. Later on it becomes an unknown "*mode of motion*." Still later it is a *purification*. Then it isn't. Then again it is. So it would really seem as if the Doctor was one of the living men that cannot tell what it means.

10. In his last speech he says, "Dictionaries are no authority, certainly not on the Bible" (p. 249). Yet at the close of the same address, imagining that Webster's Dictionary would help him out, he calls out, "It is very fortunate. It is a God-send to me now!"

11. Is it not curious that, after discarding all Dictionaries, the Doctor should go to an *English* Dictionary to learn the meaning of a *Greek* word? Webster gives no definition of the *Greek* word in dispute. The Greek Lexicons say that *baptisma* means *immersion*; and Webster says that "Immersion means the act of immersing, or the state of being immersed." This shows that the *act* and the *state* both are embraced in *baptisma*. So all his foolishness about the word being both a verb and a noun, if it means both the act and the state, is scattered to the winds by Webster's definition of *immersion*.

12. His claim that *baptizo* means sprinkle, since sprinkle occurs sixty times in the Bible, is a very juvenile effort at deceit. The words *laugh* and *weep*, as well as *thousands* of other words, occur frequently in the Bible, but what has this to do with the meaning of *baptizo*?

But time and space would fail in an effort to mention all the contradictions and misstatements that are found in the Doctor's addresses. He is a man of ability and scholarship, and is entirely competent to say, in the best way, all that can be said in favor of his practice. His failure—for he has failed—is owing to the fact that the truth is not to be found on his side of the issue. Let the reader candidly read both sides, and act in view of the eternal judgment.

A REVIEW OF DR. J. W. DALE'S THEORY.

As most modern defenders of sprinkling are dependent on Dr. Dale for whatever of novelty appears in their defences, it is thought well to devote a few pages to his theory as set forth in his own books—of which there are four large volumes. These volumes contain much that is true, much that is half true, and more that is a perversion of truth. The following statements will give a correct idea of his theory. He claims :

1. That the real baptism is accomplished by the Holy Spirit working upon the soul and purifying it.

2. That the ordinance of baptism, which he calls ritual baptism, consists in the use of water—a drop or an ocean—as a symbol of *purification*, not a symbol of burial.

3. That the commission given by the Saviour, Mark xvi. 16, and Matthew xxviii. 19, has no reference to baptism with water.

4. That the baptism commanded on Pentecost, Acts ii. 38, is the *change* of the soul's condition effected by the Spirit, and that therefore there was no water used in the baptism of the three thousand on that day.

5. That the first use of water, as a baptism, in the Church of Christ, and this only as a symbol of the "real baptism," is found in Acts viii. 38. Several passages from his writings will be quoted, that the reader may see his theory in his own words.

In his *Classic Baptism*, page 31, he makes the following statements, which are nearly in harmony with truth :

I. "*Baptizo, in primary use, expresses condition characterized by complete intusposition, without expressing, and with absolute indifference to the form of the act by which such intusposition may be effected, as, also, without other limitations—To MERSE.*"

II. "*In secondary use it expresses condition the result of complete influence effected by any possible means and in any conceivable way.*"

It is scarcely necessary to modify these propositions. The first would be absolutely correct did it read "*expresses entrance into condition,*" etc. The last may be accepted as it stands, since "*complete influence*" involves an ideal immersion.

The truth of his first proposition may be illustrated thus: Ships are *baptized by storms, by cannon balls, by overloading, by contact with icebergs, and in various other ways.* "*The form of the act*" by which the ship is *caused to go down into the water, is indifferent.* But its *entrance into a condition of intusposition* is secured in every case of its baptism. *It is MERSED.*

The truth of his second proposition may be illustrated thus: The human mind may be *baptized* (mersed or immersed) in *sorrow* by the *death* of a friend, or by the loss of property by fire, or by detection in guilt, or by bad news received by letter, or by wire, or by vocal organs, or "*in any conceivable way.*" So, also, the mind can be baptized in pleasure, in thought, in ignorance and in sleep, by various causes and in many ways. *In all this baptizo differs nothing from the word IMMERSE.*

Dr. Dale's own books contain such phrases as "*Immersed in horrors,*" "*Immersed in ignorance,*" "*Immersed in darkness,*" "*Immersed in sleep,*" "*Immersed in thought,*" "*Immersed in pleasure.*" Besides, the meaning which he gives to *immerse* corresponds with his propositions respecting *baptizo.* He says :

"To IMMERSE—*primarily*—To cause to be in a state of intusposition (enveloped on all sides by, ordinarily, a fluid element), without any limitation as to depth of position, time of continuance or mode of accomplishment."—*Classic Baptism*, p. 196.

Just so. Quite correct. Here is a quotation that will enforce his definition :

"The globe was in a state of immersion a much longer time than forty days."

The word "immersion" here, refers not to the *pouring* down of the rain or the *rising* up of the waters out of the earth, by the breaking up of its fountains, but simply and solely to the earth's state of *enclosure* or *intusposition*—the "state of immersion." It is freely granted that *baptizo* is used among the Greeks in this way. Dr. Dale, seeing that *baptizo* and *immerse* agree throughout, seeks to make it appear that there may be an "immersion without an immersion !" He quotes in proof these lines from Walter Scott :

"The boat received the shower of brine which the animal spouted aloft, and the adventurous *Triptolemus* had a full share in the immersion."—*Classic Baptism*, p. 207.

Dr. Dale adds : "Here is an immersion by sprinkling." Not so. The immersion *resulted* from an abundant "spouting." Yet immerse does not mean to *spout*. Sprinkling upon a vessel will not result in an *immersion*. But, in any case, Dr. Dale is trifling when he speaks of an "immersion without an immersion." If Jesus should to-day speak from the open heavens and say, "Go teach all nations, *immersing* them," such men would still practise sprinkling on the plea that you can have "an immersion without an immersion," or an "immersion by sprinkling." *Dr. Dale has written exactly on this line*. Heaven could not command immersion in language sufficiently definite to shut out such

cavilling. No word in English or Greek, or any other language, is sufficient for the task.

In *Classic Baptism*, pp. 78-9, Dr. Dale says :

"A baptism can be effected by anything of whatever dimensions, or of whatever nature, physical or unphysical, which is capable of exercising a controlling influence over its object, thus bringing it into a new condition. It was on this ground that the Greeks represented a baptism to be effected with a cup of wine, by perplexing questions, and by a few drops of opiate. . . Accumulate around these baptisms metaphor, figure, picture, and what not, I make my argument with finger pointed to the cup, the question, and the opiate drop, and say, *the old Greek baptized through a thousand years by such things as these.*"

Just so ; and what of it ? Dr. Dale's own books furnish proof that the Latins and the English together have *mersed* or *immersed* through two thousand years "by such things as these."

Mersus vino, Somnoque.—*Livy*.

MERSED by wine and sleep.

Potatio quæ mergit—*Seneca*.

The drink which MERSES.

Invadunt urbem somno vinoque sepultam.—*Æneid*.

They invade the city BURIED in sleep and wine.

"The world was fast sinking into a sea of drunkenness, and the only wonder is that it was not entirely submerged under the flood."

"The merchant immersed in all the calculations of this world's traffic." "Immersed in thought."

With such phrases from the Latin and English before him, Dr. Dale ought not to be confused or seek to confuse others by such phrases as *baptized* in confusion by questions, or in drunkenness by wine, or in sleep by opiates.

In his *Christic Baptism*, pp. 17 and 18, in answer to the question, *What is Christic Baptism ?* he says :

"Christic baptism, as established by Christ, has a two-fold character: 1. Real. 2. Ritual. Real Christic baptism is a thorough change in the moral condition of the soul effected by the Holy Ghost, and uniting to Christ by repentance and faith, and through Christ re-establishing filial everlasting relation with the living God—Father, Son and Holy Ghost. Ritual Christic baptism is not another and diverse baptism, but is one and the same baptism declared by word, and exhibited (as to its purifying nature) by pure water applied to the body; symbolizing the cleansing of the soul through the atoning blood of Christ. . . . Water has, by universal acknowledgement, a physically purifying quality, and hence has been accepted in all ages as a symbol of purity in religious rites. The fundamental characteristic of baptism by the Holy Ghost (*Real* Christic baptism) is moral purification. This characteristic is selected by divine wisdom for symbolization by water in ritual Christic baptism. And having performed this one duty, we say that the symbolizing function of the water is exhausted. It is a matter of universal admission, that if this be the sole office of the water, then, neither quantity nor mode of use has any place for consideration."

This extract gives a pretty full view of Dr. Dale's theory. Without authority, and contrary to the facts in the case, he makes the following assumptions:

1. That the "one baptism" of the New Testament is to be divided in two parts, the one *real* and the other *ritual*.
2. That the *real* baptism is administered by the Holy Spirit, and consists in a thorough change in the moral condition of the soul.
3. That it unites to Christ by *repentance and faith*.
4. That ritual baptism is one and the same baptism *exhibited* by using water in some way as a symbol of *purification*.

There is not a single passage of Scripture that supports any of these assumptions.

Baptism is the symbol of *burial*, not of purification ; hence immersion in water is demanded—not simply the application of water in any way. The Scriptures do not teach that the baptism in the Holy Spirit accomplishes a change in the moral condition of the soul. According to Dale—and it is not disputed—Christ was *baptized* by the Holy Spirit. But he will scarcely affirm that His baptism *effected a change in the moral condition of His soul*—though his theory would require this. The Apostles were baptized in the Holy Spirit on Pentecost, *after* their souls were so changed, morally and spiritually, that they were “continually in the temple praising and blessing God.”

Before the day of Pentecost they were united to Christ by faith and repentance, exhibited in their baptism ; how then could this union with Christ be effected *afterwards*, when they were baptized in the Holy Spirit ? The truth is, Christ and His Apostles received the Holy Spirit, not to change their moral or spiritual condition, but that they might accomplish the work given them to do, by being *clothed* in the power or influence of the Holy Spirit ; and they were baptized in water, not as a symbol of any moral change, but as a symbol of His burial in the grave.

The following passages from the pen of Dr. Dale would indicate that he sees the matter all right occasionally. Speaking of the Greek words translated “in the Holy Spirit,” he says :

“ *En Pneumati Hagio* does not denote merely instrumentality or inness of condition, but has an inclusiveness which embraces both ideas ; *ho baptizoon* (that is, the one baptizing) is *in* the Holy Ghost, and is thereby invested with power to baptize by the Holy Ghost.”—*Christic Baptism*, p. 53.

So he plainly sees that the baptism *in* the Holy Spirit

involves "inness of condition" either in fact or in figure, as well as an *investing* or clothing with power. This looks like giving his theory up. It is, in fact, nothing less than this. On the next page he paraphrases Luke xi. 20 thus :

"If I *in*, and therefore invested *with* the power of, the Spirit cast out devils."

Again, speaking of the Greek words translated "in the spirit and power of Elias," he says :

"But inasmuch as this phrase suggests *inness* with a view to a consequent investiture with power, it will follow, that under diverse circumstances, the one idea or the other will emerge into greater prominence, and the translation be fitly *by* or *in*. This is exemplified in Luke iv. 14, 'Jesus returned (*en ter dunamei tou Pneumatos*) in the power of the Spirit, as compared with the passage before us, 'Ye shall be baptized (*en Pneumati Hagio*) by the Holy Spirit' in whom Jesus is, and by whom, therefore, He accomplishes His work."—*Christic Baptism*, p. 78.

He seems now to have forgotten his theory about the baptism being a "change in the moral condition of the soul" of the parties baptized. The *inness*, the *investiture*, in connection with being "*in* the spirit," seems now to meet the demands of the baptism, or immersion. Not only so, but on page 83 he actually cuts himself off from the idea of "a change in the moral condition of the soul" constituting this spiritual baptism. He says :

"This baptism of the Apostles by the Holy Ghost, and the baptism of the Lord Jesus by the Holy Ghost, were of *the same generic character*, with differences inseparable from the need and the nature of the parties."

Well, as the parties, Christ and His Apostles, stood in a proper moral and spiritual relation to God *before* receiving the baptism in the Spirit, his definition, which involves "a change in the moral condition of the soul, effected by

the Holy Ghost," is necessarily excluded. His admission that Christ's baptism in the Spirit and that of the Apostles are of "the same generic character," simply annihilates all his nonsense about baptism being "a moral change," and "of a purifying nature." The clause, "with differences inseparable from the need and nature of the parties," cannot save his definition from destruction. He speaks the truth when, a little farther down on the page, speaking of the baptism of Christ and the Apostles by the Holy Spirit, he says :

"In both cases there was a thorough change of condition, bringing the baptized under the influence of the baptizer, and investing with his power."

Notice how he here *leaves out* the idea of "a change in the moral condition of the soul," and substitutes correctly, "under the influence of the baptizer," and "investing with his power," involving, truly, "a thorough change of condition," but *not* "a moral change in the condition of the soul," *not* a "moral purification." This is the immersion in the Holy Spirit. This is a complete relinquishment of his claim on page 18, that

"The fundamental characteristic of baptism by the Holy Ghost, real Christic baptism, is *moral purification*."

This "fundamental characteristic" must be left out when speaking of the baptism of Jesus by the Holy Spirit, since He was always *pure*; neither can it have any place when speaking of the baptism of the Apostles by the Spirit, since their hearts were purified by faith before they received this baptism. Seeing this, Dr. Dale, as you will notice, actually *leaves it out* from the extract given above. But what has become of his definition when its "fundamental characteristic" is abandoned? This is the state of the case, as a comparison of the extracts we have given

will show. Still, when he comes to state the "final results" on the last page, he returns to his first definition, just as if he had not abandoned it when he could not apply it. He says :

"The BAPTISM OF INSPIRATION is a thoroughly changed spiritual condition of the soul, effected by the power of the Holy Ghost through the cleansing blood of the Lord Jesus Christ, and so making it meet for reconciliation, subjection and assimilation to the fully revealed living and true God, Father, Son and Holy Ghost."

If this is true, any one can see that Jesus Christ did not receive the "baptism of Inspiration." Still, Dr. Dale claims that Jesus was baptized by the Holy Spirit, receiving the real baptism of Inspiration. If Christ received Dr. Dale's "baptism of Inspiration," then His soul was changed "by the power of the Holy Ghost through the cleansing blood of the Lord Jesus Christ," and was thus made "meet for reconciliation, subjection and assimilation !"

The utter blasphemy of the thought should banish the theory from the minds of all reasonable men. Neither will Dale's "baptism of Inspiration" apply to the Apostles on Pentecost, as we have already seen, for they had previously been *changed* in soul and *reconciled* to God and brought in *subjection* to Christ. Jesus was *baptized* with the Holy Spirit as well as with water, Dr. Dale being the judge. This fact destroys his theory that baptism is a *moral purification*.

Speaking of the commission, Mark xvi. 16, he says :

"We accept the real baptism by the Holy Spirit as the sole baptism directly contemplated by this passage, in general, because it meets, in the most absolute and unlimited manner, as a *condition of salvation*, the obvious requirement on the face of the passage, having the same breadth with belief, and universally present in every case of salvation."—*Christic Baptism*, p. 393.

In reply to this, it is sufficient to say that the baptism in the Holy Spirit *is never made a condition of salvation*. The Apostles were forgiven and saved before they received the baptism in the Spirit on Pentecost; how then can Dr. Dale truthfully say of the baptism in the Spirit, that "it was universally present in every case of salvation?"

Speaking of the phrase "baptizing them" in the commission, Matt. xxviii. 19, he says it "is a real baptism without any attending rite," by which he means that it is accomplished by the Holy Spirit. If this is true, it follows that we have no authority from Christ to baptize any person with water; and as we *cannot* baptize with the Holy Spirit, there is nothing that we can do in obedience to the Saviour touching this matter of baptism.

Dr. Dale denies that the command of Peter, "Repent and be baptized," includes what we call the ordinance. With him it is the baptism in or by the Spirit that is commanded, and which took effect when the three thousand "gladly received the word and were baptized." He says:

Baptized. "Repent and be baptized." In the last statement we see the reason for the conjunction of these two terms as well as the nature and purport of their relation. Repentance and the remission of sins are, in the gracious system of the Gospel, indissolubly connected. Repentance cannot exist for a moment without the remission of sins, any more than the lightning flash without the thunder peal. To be repentant is "to be baptized into the remission of sins." The Holy Ghost, who gives repentance, does, therewith, confer baptism, *eis aphesis hamartion*. Therefore Peter preaches, "Repent, (and as its inseparable accompaniment) be baptized *into the remission of sins*." There is no ellipsis to be supplied to make out the import of "baptized." The occasion is too momentous for enigmatic speech. The way of salvation for souls "cut to the heart" cannot be left for human supplement. Therefore the *sine quâ non* condi-

tion, "Repent!" is made to ring upon the ear; therefore its inseparable and cheering accompaniment, "and" (thereby) "be baptized into the remission of sins" is fully stated. There is no use for the *telic* use of *eis*. Its service is demanded in its primary signification. And its power is exhausted in bearing the penitent sinner out of a state of guilt *into* a new state of remission. The phraseology, "Repent and be baptized into the remission of sins" is, in sentiment, nothing else than *Repent and be forgiven*; but the sentiment is intensified by the form of expression, which teaches us, that as an object put into a fluid having some marked characteristic, and remaining there, is penetrated, pervaded, and imbued through every pore with such characteristic, thoroughly changing its former condition, so a guilty soul is by repentance brought into a new state or condition, the characteristic of which ("the remission of sins") penetrates and pervades the soul in every part, subjecting it to its sweet influence.

Most persons will, at a glance, see the absurdity in commanding persons to be baptized by the Holy Spirit, as if it were something to be *obeyed*. Besides, the baptism here commanded is made to go *before* the gift of the Holy Spirit. In the case of Cornelius and his family, the baptism in the Spirit is accomplished by divine power, and *afterwards* they are *commanded* to be baptized in the name of the Lord. It is clear, then, that the baptism *commanded* in the name of the Lord is distinguished from the baptism in the Spirit. The one is a *command*, the other is a *promise*. They are separated in the order of time. They are not identical. Neither is it true that baptism consists in repentance or forgiveness, as Dr. Dale betimes seeks to make appear. If, as he asserts, "the phraseology 'Repent and be baptized into the remission of sins' is, in sentiment, nothing else than *Repent and be forgiven*," then the real baptism takes place in heaven; for forgiveness is accomplished on high. This is not in harmony with his former claim that

it is a *change of the soul* of man. But consistency has no place in the theories of those who oppose immersion.

Dr. Dale claims elsewhere that Christ was baptized by the Holy Spirit, and that the Apostles were baptized by the Spirit on Pentecost; how then can the baptism by the Spirit be the equivalent of *forgiveness*, since Christ never needed forgiveness, and the Apostles repented and were *forgiven* before their baptism by the Spirit on that day? Intelligent men should not be deceived by the tortuous and untenable theory of Dr. Dale.

Dr. Dale admits that *baptizo* means to *merse*, to *intuspose*, to *whelm* by some real or ideal surroundings, and he is ready to admit that it is almost the equivalent of *immerse*, since none of these words *take out* what they put in. But he is sure that *baptizo* cannot mean to *dip*, for the reason that *dip takes out* what it puts in, while *baptizo* puts its object into a state *intusposition* or *withinness*, and *leaves it there*. He seeks also to put a gulf between *immerse* and *dip* by making the same distinction between them.

This extract will give his distinction pretty fully as to his supposed difference between *baptizo* and *dip*. He says:

“Now, if anything out of mathematics was ever proved, it has been proved that this word does not mean to *dip*; that it never did, that it never can so mean, without there be first an utter metamorphosis as to its essential character. That which above all other things discriminates and puts a great gulf between *baptizo* and ‘*dip*’ is the time of *intusposition* demanded, respectively, for their objects. ‘*Dip*’ puts its object in a condition of *intusposition momentarily*; it puts in and draws out; *baptizo* demands a condition of *intusposition* for its object without any limitation as to the time of *continuance* in such condition, but allows it to remain for ages, or an *eternity*.

There are no writings in which these discriminating characteristics are more essential or more boldly presented than in the Scriptures. It is obvious, that under these meanings no one can be baptized *into water*, for death must follow, and therefore the theory apologetically introduces 'dip' and says: 'The command of God to baptize Christians into water cannot be obeyed, therefore dipping into water must be substituted.' But might it not be well to review the theory, and inquire whether God ever gave the command to baptize His people into water? In fact there is not a particle of evidence for any such command. Inasmuch as there is no element in *baptizo* for withdrawing its object from the water, there is nothing in Christian baptism to play the part of 'resurrection from a grave,' or of 'birth from a womb.' And if there is no provision for taking out of this grave and womb, it will be hard to find any one who will be willing to go into this water-grave-womb. As the theory cannot exist without a dipping, and as *baptizo* makes no provision for a dipping, its philological foundation falls out bodily."—*Classic Baptism*, pp. 22, 23.

Although the Greek Lexicons universally testify that *baptizo* means to dip, Dr. Dale declares that "it never can so mean;" and the only reason for so declaring is his own assumption that dip involves *coming out* as well as going in, while *baptizo* demands no act but that of *mersion*, involving simply a state of *intusposition*, or *withinness*, to use his favorite words.

He seeks to draw the same distinction between *immerse* and dip. He says:

"Immerse does not mean to dip. No word can by any possibility mean distinctively to *immerse* and also mean distinctively to dip, because these words do not belong to the same class: the one makes demand for condition to be effected in any way, and without limitation as to the time of its continuance; the other makes demand for an act definite in character and limited in duration."

The fact that the English Dictionaries say that *dip* means *immerse*, and that *immerse* means *dip*, is no obstacle in the way of Dr. Dale and his theory.

His declaration to the contrary is enough ! Now, I will show from extracts found in his own book that *dip does not take out* what it puts in. Like *immerse* and *baptizo*, it simply *intusposes*. Take this :

“ And *dipt* them in the sable well,
The fount of Fame or Infamy.”

Dipping into infamy does not involve getting out of it. Again :

“ Dipping deeply into politics.”

“ He was a little *dipt* in the rebellion.”

“ Persons *dipped* in politics ” or in “ rebellion ” do not, necessarily, ever come out.

“ Put out the principal in trusty hands,
Live on the use, and never *dip* the lands.”

This advice of a father to his son not to *dip* his lands (by mortgage) was given because he feared the lands would thus be *sunk* after the dipping, instead of coming out.

“ A person *dipt* in scandal.”—*Warburton*.

Does this also involve getting out of the scandal ? It should, according to Dale's definition :

“ The landscape gives the summit of a ridge of land that suddenly *dips from sight*, in the mid distance, and *rises again* in the form of a dim line of high ground drawn along the horizon.”—*Rosa Bonheur*.

If *dip* in itself involves *rising out*, why have we “ rises again ” in addition to it ? It is used here like *baptizo* in the Scriptures.

“ And Jesus, when He was *baptized*, *went up* straightway out of the water.”

Dr. Dale's distinction is a myth. When he quotes :

"She dipped up water in her hands and gave her child,"

to prove that dip means "to take out as well as to insert, I answer, it is the "up" that secures the taking out, not the dip. In the same way the Greeks spoke of "baptizing out of wine jars." So it is evident that Dr. Dale's distinction between *dip* and *immerse*, and between *dip* and *baptizo*, like his whole theory, rests on no solid foundation.

The following, from his pen, may be safely endorsed :

"It is in proof, that *baptizo* demands for its object a condition of intusposition (usually within a fluid element) without regard to the act to be used in securing such intusposition, and without limitation to the time of continuing in such condition ; never taking out what it puts in."

Very well ; since *baptizo* demands a condition of intusposition without deciding the length of time of continuing in such condition, we will continue to immerse the candidates, making sure that they come out of the water straightway, after the example of our Saviour.

By putting several of Dr. Dale's statements together, their utter inconsistency will appear.

In *Christic Baptism* (p 449) he says :

"*Baptizo* : 1. This word primarily makes demand for the intus position of its object within a fluid element."

This is the exact truth.

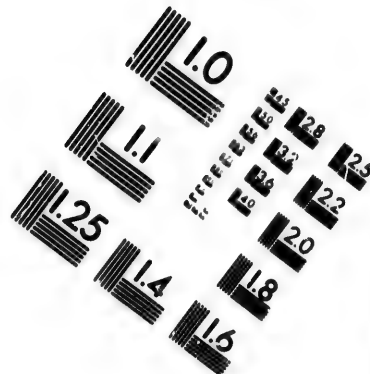
2. "This word introduces its object verbally into an ideal element suggestive of a thorough change of condition."

This also is correct.

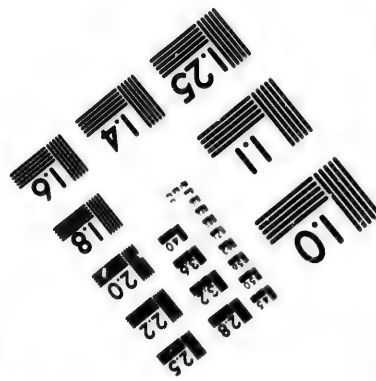
Speaking of *baptizo* in the commission (p. 405), he says :

"We understand this word here, as in every other like syntactic relation, whether among classic, Jewish or inspired writers, as demanding for its object withinness of position, without regard





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to the manner of introduction and without limitation of time for its withdrawal."

Very well; who fulfils the commission's *demand* for "withinness of position"—those who sprinkle or those who *immerse*? And even should we grant that this is the baptism of the soul, which is accomplished by the Spirit, it still would follow that the symbolic baptism performed by human hands should correspond by meeting the commission's demand for "withinness of position," or immersion.

If, in the commission, *baptizo* "*demands withinness of position*," he should not seek to darken counsel elsewhere, by asserting that it sometimes means "controlling influence, *without intusposition*, in fact or in figure," (*Classic Baptism*, p. 283.) If this was true sometimes—which is not the case—it should not be used to becloud the commission of our Saviour, since it is confessed that there, and in all like syntactic relations, it "*demands withinness of position*."

At one time Dr. Dale represents baptism as using repentance and faith as a means of uniting the soul to Christ (p. 17); at another time, "Repentance is itself a baptism," (p. 141); again, "Repentance also effects a baptism."

In another place, "Power is the essential element in Christic baptism," then, in sentiment it is the equivalent of "forgiveness," but "Real Christic baptism is a thorough change in the moral condition of the soul," and its "*demand*" in the commission is "*withinness*," and its "*fundamental characteristic is moral purification*;" but we must not forget that "Repentance is itself a baptism," and also that we should "*repent and thereby be baptized!*" Since baptism is all this, and more, according to Dr. Dale,

it is no wonder that my friend Dr. Watson positively denied that our Saviour was baptized, even against the testimony of three inspired men. In view of all that baptism involves, how could He be baptized? Dr. Dale is willing that baptism should mean anything and everything so long as water is hidden from view. When he espies much water he cries out:

"Baptizo has no control over water in the New Testament in a single instance" (p. 390).

But in spite of the theory of Dr. Dale, I assert, in the language of Dr. Dale, *"That baptizo demands for its object a condition of INTUSPOSITION, usually within a fluid element."*

This demand should be met.

Immersion meets it.

BAPTIZO, DIP, AND IMMERSE—A COMPARISON.

It may be well to make a few statements giving examples in illustration of their truth.

1. *Baptizo* most frequently expresses the act of immersing an object in some physical element, without, in itself, deciding whether the object emerges in a moment, or never. When Dr. Dale, in *Classic Baptism*, p. xxi, says, *"Baptizo intusposes its object within a fluid element without providing for its removal,"* he speaks the truth in a way that is calculated to deceive. He should have added, *"also without providing for its continuance therein."* But then this would have prevented himself and his followers from crying out that we must *drown* our candidates, or *"keep them in."* Beware of half truths. Whole falsehoods are built thereon, usually. When he, p. xxi, says, *"To make baptizo, mean to pour or sprinkle, is an error,"* he utters that which is entirely reliable. As a rule,

baptized ships remain in the water, while *baptized* human beings emerge with as little delay as may be convenient, or possible. The New Testament gives examples of baptized persons coming "*up out of the water.*" This is enough.

2. *Baptizo* is used in a few instances in the classics, where the object was *immersed* by the water rising over it, as in the case of the Nile overflowing its banks, or the tide rising above weeds growing on the beach. The word *immerse* is used in the same way. A waterspout recently immersed numerous objects lying near the shore of one of our lakes. It is written :

"The river flows redundant.

Then rolling back, in his capacious lap

Ingulfs their whole militia, quick *immersed.*"

3. *Baptizo*, like the word *immerse* itself, is frequently applied to an ideal immersion of the mind in some influence or power, such as sorrow, sin, pleasure, wine, sleep or business. Any one who knows anything of English literature should not be deceived by examples of such ideal baptisms or immersions. But when Dr. Dale says, p. xxi, "*Baptizo expresses any complete change of condition by whatever agency effected, or in whatsoever way applied,*" he writes not according to the facts of the case. He should have said: "*Baptizo* expresses such a complete change of condition as may, by a common figure of speech, be viewed as an *immersion*, or *burial*, or *swallowing up*, or *overwhelming*, or *drowning.*" The following quotations from English literature will prepare the way for an appreciation of the examples that will be produced from Greek writings :

"Joy invades, possesses, and O'ERWHELMS the soul
Of him whom Hope has by a touch made whole."

"Before her mother's Love's bright Queen appears,
"O'erwhelmed with anguish, and dissolved in tears."

"Profounder in the fathomless abyss
Of folly, *plunging*, in pursuit of death."

"In sorrow *drowned*, but not in sorrow lost."

"What is a drunken man like—a fool ?

Like a *drowned* man, a fool, and a madman."
Shakespeare.

"What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath—
Tell me, my soul, can this be death ?"

"And *dipt* them in the sable well,
The fount of Fame and Infamy."

Pope.

"Thy wondrous love
That arms with awe more awful thy commands,
And foul transgression *dips* in sevenfold guilt."
Young.

"Old Bavius sits to *dip* poetic souls."
Dunciad.

"*Dipt* me in ink."
Pope.

"We are, at last, *immersed* in the horrors of a civil war."

"The Irish were a lettered people while the Saxons were
immersed in ignorance."

"The people were completely *immersed* in Popish darkness."

"Of Calvary—that bids us leave a world
Immersed in darkness, in death, and seek
A better country."

"I find myself *immersed* in matters of which I know least."

"They rode on as men deeply *immersed* in their own
thoughts."

Since, then, our own literature shows that the human mind is in the *habit* of conceiving any unusual or overpowering influence as an *immersion*, or complete *overwhelming*, why should even the most ignorant be deceived

by finding that the Greeks used *baptizo* to express such conceptions? That they did so, every scholar knows. Notice, we have the *soul overwhelmed* with joy—and anguish; and also *dissolved* in tears, as well as *plunged* in folly; *drowned* in sorrow; *dipt* in the fount of Fame and Infamy, also in foul transgression and in scandal; *immersed* in horrors—in darkness—in thought. The Greeks frequently use *baptizo* in such instances, as might be expected if *baptizo* is the equivalent of *immerse*. Here are a few examples :

EUSTATHIUS, a Greek writer, says :

"Thou, indeed, wast borne away by the swell and the rush of the wave; but thou didst *baptize* my spirit, surging round with whole seas of wailings."

Here is the spirit *immersed* by seas of wailings. Is there any difficulty in understanding this strong language when our own literature is full of it?

BASIL (*the Great*), of the fourth century, in a discourse against drinking, says :

"More pitiable than those who are tempest-tossed in the deep, whom waves receiving one from the other, and *baptizing*, do not suffer to rise out of the surge; so also the souls of these are driven about *beneath the waves*, being *baptized* with wine."

It surely takes no superior intelligence to see that there is no allusion here to the *pouring* of the wine down the drunkard's throat, by which his body is filled with the liquid. Basil's explanation that he views "the souls of these men" as "*beneath the waves*," should paralyze the tongue of the man who would seek to show that *baptizo* does not mean *immersion* in such cases.

CHRYSOSTOM, speaking of the rich man's treatment of Lazarus, says :

"Consider how probable it was that he *baptized* the soul of the poor man as with successive waves."

So it appears that neglect may *baptize* the soul as well as wine.

In the Scriptures, being in great affliction is spoken of as being "in deep waters."

"I am come into deep waters, where the floods overflow me." Ps. lxi. 2.

"He drew me out of many waters." Ps. xviii. 16.

"I have a baptism to be baptized with." Luke xii. 50.

The devout soul has no difficulty in understanding such language. Whether this baptism was caused by the *mocking*, or *scourging*, or *thorns*, or *spear*, or *nails*, or the world's sin, or all, or neither, it is an *immersion* of the soul of Christ, as "into the deep waters" He passed, for the joy of saving the lost.

The Greeks also spoke of a baptism in tears and in blood. The tears and the blood became the symbol of the *overwhelming sorrow* of the soul. The baptism pertains to a soul overwhelmed in *grief* or *suffering*. Tears and blood are simply exponents of the soul's trouble. Even Dr. Dale, who was anxious enough to make things dark which are plain, speaks truthfully thus :

"It is not needful that one tear should moisten the cheek. Tears are worth nothing for this baptism, except as exponential of the penitential sorrow of the soul. So in blood baptism ; it is neither necessary that the blood should touch the person of the martyr, nor that one drop of blood should be shed in the martyrdom."

The baptism of our Saviour in the sorrow that swept over His soul should silence all cavil as to what is meant by the Fathers (who practised immersion) when they speak of baptism by tears and blood. They refer to the *sorrow* of the soul. He who can understand our own

phrases—"immersed in grief"—"dissolved in tears"—
 "swallowed up with over-much sorrow." (II. Cor. ii. 7),
 NEED NOT BE MISLED.

H. M.

THE TESTIMONY OF UNIVERSAL SCHOLARSHIP.

The Fathers.

ORIGEN, A.D. 230, says :

"In the regeneration, therefore, by a bath, we were buried with Christ; for we were buried with him, according to the apostle, by baptism."—Orig. in Matt. iii. 11.

CYRIL, Bishop of Jerusalem, A.D. 348, says :

"Simon the magician, also, once came to the bath. He was baptized, but he was not enlightened. And the body, indeed, he dipped in water, but the heart he did not enlighten in spirit. The body, indeed, both went down and came up; but the soul was not buried with Christ, nor was it raised."—*Procat.* § 4.

EPHREM, a Syrian writer of the fourth century, speaking of Christ, says :

"It is wonderful! thy footsteps were planted on the waters, the great sea subjected itself under thy feet; and yet at a small river, that same head of thine subjected itself; it was bowed down and immersed in it."—Ephr. Syr. Opera, Tom. vi. (Syr. iii.), p. 24.; Sermo x. Rom. ed. 1743.

AMBROSE, Bishop of Milan, A.D. 374, says :

"Thou wast asked, 'Dost thou believe in God, the omnipotent Father?' Thou saidst, 'I believe,' and thou wast immersed, that is, thou wast buried." "Yesterday we treated of the font, whose appearance is, as it were, a certain form of the sepulchre; into which we, believing in the Father, and the Son, and the Holy Spirit, are taken and immersed, and rise, that is, are resuscitated." "What is the resurrection, unless when we rise from death to life? So, therefore, also in baptism, since it is a similitude of death, without doubt, whilst thou

sinkest under, and risest again, there is a similitude of the resurrection."

CHRYSTOSTOM, Patriarch of Constantinople, A.D. 374, says :

"In it divine symbols are celebrated ; a burial and death and resurrection and life, and these all take place together. For just as in any burial, we sinking down in the water as to our heads, the old man is buried, and the whole sinking down is hid all at once. Then, we emerging, the new man comes up again."—Hom. in John xxv. 2.

Roman Catholic Testimony.

STEPHEN II., who became Pope A.D. 752, having been asked "If it is lawful, in case of necessity, to pour water with a ladle or with the hands upon the head of an infant lying sick, and so baptize it," replied :

"This baptism, if it shall have been performed in the name of the sacred Trinity, shall remain firmly ; especially when necessity also demands that he who has been kept back by sickness, being in this manner regenerated, may be made a partaker of the kingdom of God."—*Respon. Steph. 12.*

DR. BRENNER, a Roman Catholic historian, testifies that in France, in the sixteenth century, sprinkling was allowed only in special cases :

"When, for example, there was no suitable place for immersion, or the candidate was seized with a severe sickness, making immersion impossible ; although otherwise even the bed-ridden sick were immersed."—*Gesch. Darst. der Verr. der Taufe, von Christ. bis auf uns. Zeit. p. 15.*

Greek Church Testimony.

DE STOURDZA, a native Greek, says :

"The distinctive character of the institution of baptism is immersion, *baptisma*, which cannot be omitted without de-

stroying the emblematical meaning of the sacrament, and without contradicting, at the same time, the etymological meaning of the word which serves to designate it."

"The Western Church, then, has departed from the imitation of Jesus Christ. She has made to disappear all the sublimity of the external sign.....In effect, the verb *baptizo*—*immergo*—has only one acceptation. It literally and perpetually signifies to plunge. Baptism and immersion, therefore, are identical; and to say *baptism by aspersion* is as if one should say *immersion by aspersion*, or utter any other contradiction of the same nature."—*Consid. sur la Doct. et l'Egl. Orth.* p. 87.

Lutheran Church Testimony.

MATHIES, in a work that took the prize in the University of Berlin, says :

"In the Apostolical Church, in order that a communion with the death of Christ might be signified, the whole body of the person to be baptized was immersed in the water or river, and then, in order that a connection with the resurrection of Christ might be indicated, the body again emerged, or was raised out of the water. *That this rite has been changed is, indeed, to be lamented; for it placed before the eyes, most aptly, the symbolical meaning of baptism.*"—*Bib. Hist. Dogmat. Expos. Bap.* p. 116.

AUGUSTUS NEANDER, in the first edition of his *General History*, says :

"Baptism was originally administered by immersion : to this form many comparisons of the Apostle Paul allude, the immersion being a symbol of the dying, the being buried with Christ, the emersion being a symbol of the resurrection with Christ, as the two parts in the new birth, a death of the old man and a resurrection to a new life." In the last edition of the same work, he says : "In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of the entire immersion into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency re-

quired it, that any exception was made ; and in this case baptism was administered by sprinkling."

LUTHER himself, after giving various reasons for believing that baptism is immersion, says :

"On this account I could wish that those who are to be baptized should be completely immersed into the water, as the word signifies and the mystical rite expresses ; not because I think it necessary, but because it would be beautiful, that of a thing so perfect and full ; an expression likewise full and perfect should be given, as also it was instituted, without doubt, by Christ."—*Captiv. Babylon., Opera, Luth. tom. ii. p. 76, Wit. ed. 1562.*

MELANCTHON says :

"Baptism is immersion into water, which is made with this admirable benediction : ' I baptize thee,' " &c. "The immersion signifies that our sins are washed away, and merged into the death of Christ."—*Catech. Melanthonis Op. Om. Par. i. p. 24.*

GEO. C. KNAPP, Professor of Theology in the University of Halle, Germany, says :

"Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the Apostolical Church ; and so even John baptized ; and immersion remained common a long time after, except that, in the third century, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it, at that time, to baptize by simple affusion."—*Knapp's Theology, p. 486, 2nd Am. ed., 1845.*

THEOPHILUS C. STORR, Professor of Theology in the University of Tubingen, says :

"When the Lord commanded that disciples should be baptized. (Matt. xxviii 19), the apostles, through those things which had gone before, could have understood nothing else than that men should be immersed in water ; nor did they, in truth,

understand anything else but immersion, as is evident from the testimony of the sacred writings, and from the usage of the ancient Church, by which immersion had been so received that, as yet in the third century, the baptism of the sick, for example, because it was performed by the affusion of water, was by some entirely rejected, by others certainly it was esteemed far less than the baptism of the rest, who were baptized in health, that is, not perfused or sprinkled with the salutary water, in the manner of the sick, but were bathed. Otherwise the ancient custom, certainly among those who were baptized in health, even in the Western Church, was preserved a long time; aye, then also, when among some of the western churches, the ancient custom being changed, they had introduced affusion universally, there were not wanting others which continued to hold the ancient custom. Since these things were so, it is altogether to be lamented, that of the wishes which our Luther had equally with respect to the usage of immersion in the successive administration of baptism, and with respect to the common use of the cup in the sacred supper, he was permitted to accomplish only the latter."

Presbyterian Testimony.

JOHN CALVIN, in his comments on John iii. 23, says:

"But from these words it is lawful to conclude that baptism was celebrated by John and Christ by the submersion of the whole body." On Acts viii. 38, he says: "Here we see plainly what the rite of baptizing was among the ancients; for they immersed the whole body into water. Now the practice has come into vogue, that the minister shall only sprinkle the body or the head. But so small a difference of ceremony ought not to be of so great importance to us, that we should on that account divide the Church, or disturb it with strifes."

THOMAS CHALMERS, Prof. of Theology in the University of Edinburgh, commenting on Rom. vi. 4, says:

"The original meaning of the word baptism is immersion; and though we regard it as a point of indifferency whether the

ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration, in the apostles' days, was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism, even immersion under the surface of the ground, whence He soon emerged again by His resurrection. We, by being baptized into His death, are conceived to have made a similar translation: in the act of descending under the water of baptism, to have resigned an old life; and in the act of ascending, to emerge into a second or a new life."

ALBERT BARNES, in his comments on Rom. vi. 4, says:

"It is altogether probable that the apostle, in this place, had allusion to the custom of baptizing by immersion."

JAMES MCKNIGHT, on Rom. vi. 5, says:

"Christ submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of His future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial, and resurrection."

GEORGE HILL, President of St. Mary's College, St. Andrews, says:

"The Apostle Paul, Rom. vi. 4, 5, 6, illustrates this connection by an allusion drawn from the ancient method of administering baptism. The immersion in water of the bodies of those who were baptized, is an emblem of that death unto sin by which the conversion of Christians is generally expressed; the rising out of the water, the breathing the air again, after having for some time been in another element, is an emblem of that new life which Christians, by their profession, are bound, and by the power of their religion are enabled to lead."—Hill's Lectures in Divinity, p. 660.

Church of England Testimony.

CHARLES ANTHON, LL.D., Professor of Greek in Columbia

College, New York, the author of many of the classical works used in the American Colleges, says :

"The primary meaning of the word is *to dip*, or *immerse* ; and its secondary meanings, if ever it had any, all refer in some way or other to the same leading idea. *Sprinkling*, &c., are entirely out of the question."

WILLIAM ROLLOPE, of Pembroke College, Cambridge, England, commenting on Rom. vi. 4, says :

"The Christian convert could not be ignorant, being of course previously instructed in the typical nature of baptism, that in that rite the immersion of the body, in imitation of Christ's death and burial *for sin*, implies an engagement on the part of the baptized to *die to sin* ; and the rising from the water, in imitation of His resurrection, implies the commencement of a new life pledged to virtue and holiness."

DR. WHITBY, speaking of the same passage, says :

"It being so expressly declared here, and Col. ii. 12, that we are buried with Christ in baptism, by being *buried under water*, and the argument to oblige us to conformity to his death, by dying to sin, being taken hence, and this *immersion* being religiously observed by Christians for thirteen centuries, and approved by our Church, and the change of it to *sprinkling*, even without any allowance from the author of this institution, or any license from any Council of the Church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity ; it were to be wished that the custom might be again in general use."

The Testimony of the Encyclopedias.

THE ENCYCLOPEDIA AMERICANA says :

"Baptism (that is, *dipping*, *immersion*, from the Greek *baptizo*) was usual with the Jews, even before Christ."....."In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered." "The immersion of the

whole body was omitted only in the case of the sick, who could not leave their beds. In this case sprinkling was substituted, which was called *clinic baptism*. The Greek Church, as well as the schismatics in the East, retained the custom of immersing the whole body ; but the Western Church adopted, in the thirteenth century, the mode of baptism by sprinkling, which has been continued by the Protestants, the Baptists only excepted. The introduction of this mode of baptism was owing to the great inconvenience which arose from the immersion of the whole body in the northern climates of Europe."—Art. Bap. Phil. ed., 1829.

The EDINBURGH ENCYCLOPEDIA says :

"Baptism, in the apostolic age, was performed by immersion. Many writers of respectability maintain that the Greek verb *baptizo*, as well as its Hebrew synonym, sometimes denotes sprinkling ; but the various passages to which they appeal will lead every candid mind to a different conclusion. The circumstances recorded concerning the first administration of baptism are likewise incompatible with sprinkling."..... "It is impossible to mark the precise period when sprinkling was introduced. It is probable, however, that it was invented in Africa, in the second century, in favor of clinics. But it was so far from being approved of by the Church in general, that the Africans themselves did not count it valid."..... "It was not until 1311 that the Legislature, in a Council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country, however, sprinkling was never practised, in ordinary cases, till after the Reformation ; and in England, even in the reign of Edward VI., trine immersion—dipping first the right side, secondly, the left side, and last, the face of the infant—was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinions of that Church,"..... "and returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England in the

reign of Elizabeth ; but was not authorized by the Established Church. In the Assembly of Divines held at Westminster, in 1543, it was keenly debated, whether immersion or sprinkling should be adopted ; twenty-five votes for sprinkling, and twenty-four for immersion ; and even this small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that assembly. Sprinkling is therefore the general practice of this country. Many Christians, however, especially the Baptists, reject it. The Greek Church universally adheres to immersion."—Art. Bap., Phil. ed., 1832.

The ENCYCLOPEDIA BRITANNICA says :

"The custom of sprinkling children instead of dipping them in the font, which at first was allowed in case of the weakness or sickness of the infant, has so far prevailed that immersion is now quite excluded. What principally tended to confirm the practice of affusion or sprinkling was, that several of our Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant Churches beyond the sea, where they had been sheltered and received ; and having observed that, at Geneva and other places, baptism was administered by sprinkling, they thought they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an authority as Calvin. This, together with the coldness of our northern climate, was what contributed to banish entirely the practice of immersing infants in the fonts."—Art. Bap., 7th edition, Edinburgh, 1842.

Historical Testimony.

K. R. HAGENBACH, Professor of Theology in the University of Basle, says :

"Sprinkling also (instead of dipping) gave rise to many discussions. Thomas Aquinas preferred the more ancient custom, because dipping reminded Christians of the burial of Christ ; but he did not think it absolutely necessary. From

the thirteenth century sprinkling came into more general use in the West. The Greek Church, however, and the Church of Milano still retained the practice of immersion."—Compend. Hist. Doctr., vol. ii., p. 84, Edinburgh ed., 1847.

GEORGE WADDINGTON writes in his Church History, chap. ii. § 3 :

"The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity."

Jewish Testimony.

RABBI MAIMONIDES, of the twelfth century, writes :

"Wherever, in the law, washing of the flesh or clothes is mentioned, it means *nothing else* than dipping of the whole body in a laver." "For if a man dips himself all over, except the tip of his little finger, he is still in his uncleanness. Every one that is baptized [as they were on coming from the market] must *immerse the whole body*. In a laver which holds forty *seahs* [about one hundred gallons] of water, every defiled person dips himself, except a profluous man ; and in it they dip all unclean vessels. A bed that is wholly defiled, if he dip it part by part, is pure. If he dip the bed in the pool, although its feet are plunged in the thick clay at the bottom of the pool, it is clean. What shall he do with a pillow or bolster of skin ? He must dip them and lift them out by the fringes."—Adkins, p. 108.

RABBI L. KLEEBURG, of Louisville, Ky., on Dec. 23rd, 1870, answered the subjoined questions as follows :

1. What does *taval* mean ?

"It means to immerse, to dip."

2. Does it *ever* mean to sprinkle or to pour ?

"It never means to sprinkle or to pour."

3. Did the Hebrews always immerse their proselytes ?

"They did. The whole body was entirely submerged."

4. Were the Jewish ablutions immersions ?

"Before eating, and prayer, and after rising in the morning,

they washed; when they have become unclean, they must immerse."

JOSEPHUS, of the first century, says :

"For our ships having been *baptized* in the midst of the Adriatic, being about six hundred in number, we swam through the whole night."

Testimony Touching Mark vii. 4, and Luke xi. 38.

THOMAS S. GREENE, of London, of the Church of England, in his translation of the New Testament gives Mark vii. 4 thus :

"And coming from the market-place, they do not eat unless they dip themselves : and there are many other matters which they have received to hold, dipping of cups, and jars, and brazen vessels, and couches—and the Pharisees and Scribes asked him : Why do not thy disciples walk according to the tradition of the elders, but eat their bread with defiled hands ?"—"Twofold New Test."

And Luke xi. 38 he translates :

"And as he spoke, a Pharisee asked him to dine with him, and he went in and lay down. But the Pharisee, on seeing it, wondered that he had not dipped before dinner."

DR. H. A. W. MEYER, Lutheran, in his commentary on the Gospels, says :

"The expression in Mark vii. 4 is not to be understood of the *washing* of the hands (as interpreted by Lightfoot and Wetstein), but of the *immersing*, which the word always means in the classics and the New Testament ; that is here, according to the context, the taking of a bath. So Luke xi. 38. Having come from the market, where, among a crowd of men, they might have come in contact with unclean persons, they eat not without having first bathed themselves. The representation proceeds after the manner of a climax ; before eating they *always* observe the washing of hands, but [employ] the *bath* when they come from the market and wish to take food."—Chase, p. 95.

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